

A
New Canaan

Full of most Pleasant Gardens for the
Souls Delight, lately discovered :

O R,

A Treatise shewing, that as the Children of
Israel did live in the Earthly *Canaan* upon
Milk and Honey, and other pleasant things
wherewith that goodly Land did flow ; So
Gods Children may most comfortably live
now also in a spiritual *Canaan*, here called *A*
New Canaan, upon the sweet Experiences of,

1. *The Love of Christ,*
2. *Mercies and Merits of Christ,*
3. *Delights to be taken in Christ,*
4. *Comforts to be tasted in Christ,*

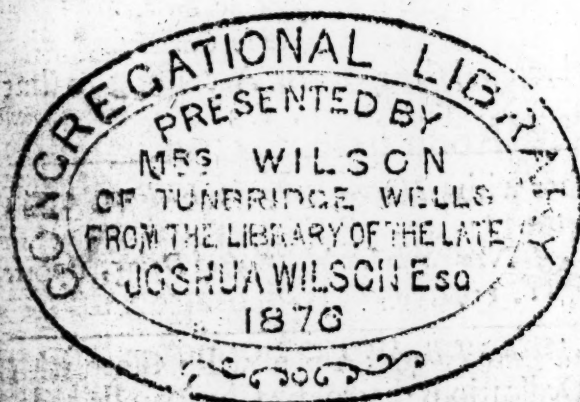
And that all their dayes. According to that
famous Scripture, *Cant. 2. 3.*

Together with, *Heaven won by Violence*, upon
Matth. 11. 12.

And, *A New and Living Way of Dying*, upon,
Heb. 11. 13.

By *Christopher Jeling*: And now Published with
the Dedications thereof, by Christian Friends.

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To the Right Worshipful
ALLEN PENNY Major,
his Brethren the Magistrates, and
all the Inhabitants of the Famous
City of *Exceter*;

Grace be unto you, and Peace from God
our Father, and from the Lord Jesus
Christ.

Much honoured Sirs,



Had provided for you a-
nother subject, long be-
fore this time, and it was
sent up and undertaken
by some to be Published
and after that to be presented unto you,

but hitherto it hath met with obstacles;
and therefore whether it may have the
happinesse to see the Light it self, and
to be seen by your selves, or not, I resol-
ved to procrastinate and put off the ma-
nifestation of my grateful mind to-
ward you, for the many Civilities,
Courtesies and Favours which you ma-
nifested and shewed unto me, when I
first arrived at your famous City, out
of my Native Countrey, and there first
imbibed and learnt your English Lan-
guage, and then there also preached in
it; but forthwith to present unto you
some other Tract, and this by Name,
though my intent was and is, that it
should do good to others also. For I
humbly conceive, that it may be very
aptly communicated unto many, it con-
taining such things, as may very fitly
be

be assimilated to Christs five loaves,
wherewith were fed as you well know,
five thousand men, beside women
and Children, Matth. 14. 21. For
what think ye, Honoured Sirs, I pray
you of these five things :

First,

Of the sweet Experiences of Christs
Love.

Secondly,

His Mercy.

Thirdly,

His Merits.

Fourthly,

His Delights.

a 2

Fifthly,

Fifthly,

His Comforts ?

Will they not serve as well to feed the Souls of those thousands of Men, Women and Children, which (as I suppose) are in, and near your City, as those five loaves the bodies of those five thousand Men, besides Women and Children ? Will not they please them as well ? Will not they fill them as well ? and will there not be enough thereof left, when they are all filled for many, many thousands more, as after the filling of so many thousands, there were left and taken up of the fragments that remained twelve baskets full, vers. 20. to fill many more ?

*Worthy Sirs, My Soul longs to do
good*

good to your Souls, and if by this Tract
I may fulfil my desire, and thereby
make you so wise to Salvation, as to
labour with all your might after the
enjoying of those five pleasant things,
which I but now compared to those
five miraculous loaves, wherewith
Christ satiated so many thousands, for
your soules delight; I care not though
I myself be censured for pride and pre-
sumption, and be counted as Paul was,
2 Cor. 11. 16, 17. a fool for my la-
bour; my labour being but small, but
your gain and comfort then exceeding
great; for then it will be with you, as
it was with the Children of Israel,
when they lived in the Land of Ca-
naan, and every one did sit under his
Vine and under his Fig-tree, as the
Lord had promised it, Mich. 4. 4. both
4 3 which,

* *Habita est hac arbor (Ficus) etiam apud veteres commendatissima & primum secundum vitem locum obtinuit. Danæus in Phys. Christ. fol. 138.*

which, as * *Writers tell us, are chief among the trees and plants in our Eden; in that every one of you also will sit under his Vine, and under his Fig-tree: though*

every one of you properly have not his Vine and his Fig-tree, yet metaphorically under the shadow of Christ and of his sweetest Mercie (both which are like to both) according to my Text, I sate under his shadow with great delight; and will live most sweetly in that New Canaan, which in this Book I have discovered as a Land which aboundeth with the sweetest Figs, and Apples, and Grapes, and Wines of joy, of jocundity, of delight, of consolation, even to admiration, and wherein that
sweetest

sweetest Saviour, our Lord Jesus Christ, who is our Shadow, our Vine, our Fig-tree, our Apple-tree, our Tree of Life, Cant. 2. 3. Isa. 25. 4. John 15. 1. Rev. 22. 2. brings forth his pleasant fruit; not only every moneth, Rev. 22. 2. but also every morning, For his compassions are new every morning, Lam. 3. 23. So as that every day every one of you may then say, as the Spouse in my Text, in words at full, I sate down under his shadow with great delight, and his fruit (this morning, or this day) was sweet to my taste. And as it was with

*St. * Jerome, when li-*

** Hieron. Epist. 77.*

ving in his Wilderness, he seemed to be in the Heavenly Jerusalem, where the Angels sing, so it will be with you; for you will then seem to your selves,

to be in the same New Jerusalem,
where the Angels sweetest Musick is,
and where that sweetest Tree of Life,
Christ corporally is, and where fulness
of joy is, and where pleasures are for
evermore, Psal. 16. 11. though other-
wise you are, as it were, in a wilder-
ness, this world, wherein you are now
sojourners, being but, as it were, a bar-
ren wilderness, wherein no water, that
is the water of Life, is, it being only to
be found in the New Canaan, which
is here in part, and in the heavenly at
full for ever.

O Sirs ! How is it with you, when
you hear me speak of these things ? Is
it not with you now as it was with Mo-
nica, blessed Austins Mother ? who when
she heard her Son most sweetly dis-
course

course of the joyes of Heaven, cried out
and said, Evolemus ; Quid facio hic ?
Let us flee hence ; What do I here ?
That is, Are ye not even ready now to
eccho forth the same words, after all
these sayings of mine, concerning this
New Canaan, and the Heavenly too,
What do we here ? Let us flee hence
from the vain delights, namely, and sin-
ful pleasures of this vile world, and
get into this New Canaan as fast as
we can, to live such a sweet and com-
fortable life here, as they do, who live
therein, and a far sweeter in the Hea-
venly hereafter for ever.

But I am loath to detain you a-
ny longer here upon the Borders of
that goodly Land ; I would to God,
you were all in it , and that I
might

might even now leave you in it ; and therefore I will humbly take leave of you, and commend you to the good blessing and grace of God, praying heartily, that he will bless you all, and these my Labours to you all, will elevate and lift up the light of his Countenance upon you, that your soules in this thing here may prosper, will behold you with his pleasant face, will grant you all his Grace, that from henceforth you may all live the life of Grace, living and spending the remainder of your breath in the foresaid New Canaan here upon earth, all your dayes with unutterable delight ; and after your dayes here ended, with the **ANCIENT OF DAYES** in the Heavens ; and that in blifs and blessedness

*sedness , greatness and gladness ,
peace and prosperity , through all
Eternity.*

So prayeth,

Your most hum-

ble Servant,

CHRISTOPHER JELINGER.

Ejus

1875

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Ejusdem Authoris

ad

Novam Canaan

Poema Salutatorium.



*Alve leta Canan, quam mens
mea spectat ab alto,
Adventare polo, exultans ubi
degit Iesus,
Cælorum Dominus, magno ful-
gore Coruscans,
Te mea Musa cupit nunc ostentare decenter,
Ut tua per totum cernatur gloria Regnum
Anglorum Regis, sanctos quod continet illos
Quorum*

*Quorum delicias alter complectitur Orbis,
Et quas hic præsens noster Fractatus abunde
Expandit coram cunctis mortalibus illis,
Qui satagunt mecum cœlestia quærere*

(Regna;

*O mihi nunc ad sis, sanctorum gloria, Christe
Et me sustenta, fratrem ne desere Frater,
Verum ad sis, nostrumq; leva, Deus alme*

(laborem,

*Dirigito in suaves hortos, & amana Vireta
Quæ sunt in superum Canaan dulciata;*

(beata:

*Luctus ubi est nullus, nec sors ingrata, nec
(nullum*

*Infandum Crimen, nec opum Vesana Cupido,
Nec morbi exangues, nec dira Mortis imago;
Sed fons mellisfluvius, nec non spectacula grata
Et ver perpetuum; suaves ubi flumina cir-*

(cum

*Erruntur flores longe, laudesque sonore,
Quas nunquam Orphææ voces, nec Musica*

(dulcis

*Vatis Cyrrhæi arte imitari æquareq; possit.
Atque tuum corpus Pulchrum spectatur ab*

(Ang'lis

*cunctis, qui sunt in cœlis, sanctisq; beatis,
Qui te circumstant, dextra levaque ca-
nentes ;*

Lumine

*Lumine vestiti niveo, mireque micantes,
Qualis gemma micat; fulvum quæ dividit*
(aurum.

Magno nate Deo, bone Conditor, atque Re-
(demptor,

Qui æthera suspendis, terram regis, æquora
(fundis.

Vis ne audire preces, quas fundo e pectoris
(imo ?

Spero quod vis, noli ergo me spernere
(tristem,

Nec me languentem dubiis nunc defice rebus
Sed mihi Dux esto, ductans super æthera

(tecum.

Me miserum qui tam crebro tua numina
(posco,

Et tua tentabo gaudens vulgare subinde,
Sola Sophocleo miracula digna Cothurno,

Atque tuas laudes magnas celebrabo per or-
(bem

Terrarum totum; dum spiritus hos regit
(artus.

TÉVOIT.

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(fo
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CHIT A

(1,)



A

Newv Canaan

FOR

SAINTS.

Cant. 2. 3.

I sate down under his shadow with great delight, and his fruit was sweet to my taste.



Since the 37 Psalm, next to the 119 and the 145, may be noted for Singularity above all other Psalmes of *David*, because very near, every other Verse begins with a letter of the Hebrew Alphabet, (for which by St. * *Hieron* it is called the Literate Psalm) the Letter *V Hbain*, which signifies an Eye, and a Fountain, except-

B

* *Hieron. in praefat. in cap. 60. Esa. 60.*

ed,

* *Matthias Bredembachius de Myſter. Num.*

put for the Fountain of all that which is taught in this Psalm; but as I humbly conceive, because an envious eye is so expreſſy forbidden in this Psalm, which therefore leaves out the eye. So this ſecond Chapter of the whole Book of the *Canticles*, is ſingular alſo above

* *The firſt Letter and the laſt of the Greek Alphabet.*

ed, not as * ſome ſay, becauſe of Righteouſneſs, as if we were to conceive, that Righteouſneſſe ſignified by *Y Tade*, which they ſay is

excepted, becauſe the Greek * *Alpha* and *Omega*, to wit, Chriſt, who is the *Alpha* and *Omega*, the Firſt and the Laſt, *Rev. 1. 11.*

doth in a moſt ſingular manner begin and end the ſame, being a *Rose* in the firſt, freſh and fair, and a *Roe*, luſty and lively, in the laſt verſe thereof, to cloſe up the whole.

Again, as the 4th verſe of the 37 *Pſalm*, is the moſt ſingular of all the verſes in the whole *Pſalm*, a verſe for Delight, as I may tearm it, ſo is this third verſe, out of which my Text is culled and choſen, and which hath ſo much affinity with that, the moſt ſingular of all the verſes of this whole Chapter, being a verſe not only for delight, but great delight, yea, taſte alſo; for, *I ſate down* (ſaith Chriſt's bleſſed Spouſe) *under his ſhadow with great delight, and his fruit was ſweet to my taſte.* So that you may well expect matter of ſingular Delight to ſtream from it, becauſe ſo much ſingularity is contained in it. Be-

loved

loved, When I look upon this Text, me-thinks I see a *New Canaan* in it, flowing with Milk and Honey, Milk for babes, and honey for all sorts ; and therefore I shall call the Treatise which I intend to draw from it,

A New Canaan for Saints.

But to the matter in the words foregoing these ; The Spouse of Christ doth shew what her Beloved is, I mean still, namely, a *Rose*, fresh and fragrant, *vers.* 1. and an *Apple-tree*, sweet and pleasant in this same 3d *verse* ; In these which I have chosen, what once he *was*, namely to her, even most sweet to her taste, when she sate under his shadow with great delight : where we are to take notice of,

1. *A Situs, or Site.*

2. *A sensus, or Sence.*

1. A Site, as we call it in *Lo- 1. Situs.*
gick, *I sate under his shadow with great delight.* Where again observe,

1. *Quis*, or who ? *I*, which denotes a personal *individuum*, *Quis, quid, ubi, quomodo.*
even I thy Spouse, thy Love, thy Dove ; who love thee, because thou lovest me ; whose desire is centred in thee, because thine is in me ; whose very soul is wholly carried towards thee, with all its might, because in thee is all its delight.

2. *Quid*, or what ? *Sate* ; Marke, sate, not sit, to shew how it was with her once, and sometimes,

though it was not so with her then : For, she speaks from her former experience ; the whole Text being an Experiment ; that is its content.

2. *Sate*. This speaks a Duration ; that for a considerable season, this was her condition, for the word in the * *Hebrew* tongue signifieth an abode.

* *From*
וּשְׁבַת הָיָה
Sedit, mansit.

3. *Sate*. Understand by it, not so much the posture of her body, as the affection of her heart, and the temper of her mind, whereby she sate.

4. *Sate*, As a Mistressse, she sate to teach us experience, and to do so too.

3. *Ubi*, or where ? *Under his shadow* ; and what was that but himself, *Isa.* 25. 4. or the shadow of his great Mercy (as a Learned

* *Tomson in Lec.* * *Writer* expounds this place) we may add his Merits, which being branches of that sweet and comfortable Apple-tree, spoken of in the words immediately foregoing these, Christ I mean (as by it meant) did most sweetly overshadow her, so as none of that burning heat, which proceedeth from the direful wrath of a sin-revenging God, and seizeth on others, could come near her. The * *Hebrew* is,

בְּצִלּוֹ צִלָּל *

from a word which signifieth, not only to make a shadow, but also to make a tinkling like a cymbal, to denote the joy and merriment which it maketh ; of which hereafter.

4. *Quomodo*, or How ? *With great delight.*

1. *Delight,*

1. *Delight.* The * *Hebrew* is *דמח* *
 for *Desire* as well as *Delight*; but I am resolved, being free to either
 signification, to stick to your *Eng-
 lish* Translation. Now *Delight*, is elsewhere, though
 not here, in *Hebrew* called *Heden*, from *Hadan*, he
 hath lived in pleasures, as he doth, who is delighted,
 whence the *Greek* word *ἡδονή*, in *English* *Pleasure*,
 is. And that famous *Garden of Adonis*, so much
 spoken of in *Heathen* Authors (where note, that
 therefore by this, I shall lead you, as it were, into
 the *Garden of Adonis*, or *Delight*) In *Latine* it is
 called *Delectatio*, from *Delicio*, which properly signi-
 fieth, *I attract*, because things delighting us, do at-
 tract us. Now there is,

1. A *Divine Delight*, which is proper to *God*,
 who from all eternity took *Delight* in his Son, *Prov.*
 8. 30. *I was daily his Delight.*

2. A *Creature-Delight* in man, and that two-fold
 again.

1. A *Natural.*

2. A *Super-natural*, or a *Spiritual.*

1. A *Natural*, which they de-
 fine to be, a * *superfluous* of
 nature; or a † *Pleasure* by its sua-
 vity, affecting one of our senses;
 or a * *Motion* or *passion* of a *Crea-
 ture*, † without lett; * following
 the apprehension of a *Natural*
 good, as present by, and to sense.
 Where note again.

* *Comment. in*

10. *Eth.*

† *Cic. Lib. 1.*

Thusc. Quæst.

* *Arist. lib. 7. Eth*

† *Tho. Aq.*

* *4. Sent. Dist.*

49. q. 5. a. 1.

1. *Tha*

1. That we call this Delight, Natural, in two Respects.

1. As Nature is taken in man, in regard of his Intellect.

2. As Nature is taken in him, as it is divided from and against Action.

2. That though we speak so of a Natural Delight, as distinct from a Supernatural, we do not deny a Preternatural, or Unnatural, as is in those, who take delight in eating of Ashes, Coals, &c.

2. A Supernatural or Spiritual, which is a motion in the Soul of man, following the understanding, as apprehending a Spiritual and Supernatural good present to it and in it.

Where Note again, That whereas some make a Question of it, whether Delight may be in the Intellect, that it is here * affirmed that it may be.

* *Delectatio potest esse in appetitu Intellective.*

Aquin. 2. 9.

31. a. 4.

For proof whereof I use this Argument. If we may and must take Delight in God, then Delight may be in the Intellect;

But we may and must take Delight in God, as it is clear from *Psal. 37. 4. Delight thy self in the Lord*: Whereupon it followeth evidently, That Delight may be in the Understanding, because the Sensitive Delight cannot be extended to God.

2. *Great* [Delight.] Where Note again, that there is,

1. *Delectatio Minor*, Or a lesser Delight, which is

is taken in the Creature, as *Psal. 16. 2. But to the Saints, &c. in whom is all my Delight.*

2. *Delectatio Major*, Or, a greater Delight in the Creator, as here in Christ, who is God blessed for ever.

With great Delight. Marke, Great was the Spouses here, and great is every gracious souls delight in Christ; for great are his enjoyments, and great enjoyments have their great resentments: Such a soul being for the present, as it were separated from the Body, elevated to Heaven, saturated with the food of Angels, consoled with the Waters of Life, inebriated with joy unspeakable and full of glory, *1 Pet. 1. 8.*

Whence now (to defer a little the handling of the ^{2^d} two parts of my Text) do flow these three following Observations, like so many Rivers of Chrystal.

The first Crystaline River or Observation hence streaming is,

Those Souls which are most happily desponsated unto Christ, have their sweet Experiences of Christ.

The second is,

Gracious Souls, or Souls espoused to Christ, do and will, and we also must sometimes sit down under the shadow of Christ's sweetest Mercy.

The third is,

The Delight which a Saint doth, and we also may take in Christ, is exceeding great.

As for the first, I shall for its Illustration, resolve these four *Queries*.

1. *What Experiences, and especially such Experiences are.*

B 4

2. *How*

2. *How such Experiences differ from speculative knowledge.*

3. *In what Faculty of the Soul they consist.*

4. *Why such have such Experiences.*

To the first, I Answer, They are openings, as the word sheweth ; for Experience is, as Grammarians, and Criticks tell us, from the ancient word *pergo*, which signifies *aperio*, I open, because Experiences do open things to us, as plainly as any thing can ; especially, such Experiences as are spoken of here, opening unto us plainly, perspicuously, evidently, the mind and good will of God in Christ to our Souls, and causing them to see, as in a glass, his pleased and appealed face, thorow the Riches of his Grace, *Gen. 32. 30.*

* *Isaac Ambrose, in the Believers Privileges, Chap. 5. Sect. 1.*

Or thus, Experience, say some, is a Knowledge and Discovery of something by sense, not evident in it self, but manifested by some event or effect.

2. To the second, I Answer, That they differ thus :

Speculative Knowledge is of Universals, but Experiences are Cognitions of singulars. As here for Example.

* *Videatur Suarez. Disp. 1. De Nat. Met. Sect. 6. c. 22.*

Those gracious Christians which are happily espoused to Christ, can tell singularly, and as it were by signs, and

and tokens, and sence, how such and such a time it was with them, when Christ embraced their souls, when their souls were for the present, as it were in Heaven, when Heaven did center in them, when in them was joy and jocundity, not to be uttered by them, when Mercy did sing, Love smile, and Grace it self did grace and crown their longing desires with long and lasting comfort, streaming from the Throne of Grace, and the God of all Comfort.

To the third, I Answer, That it consists not so much in the apprehensive, as in the * judicative Faculty of the Soul, whereby is generated a kind of ability, whereby a man is rendred prompt to judge of such and such singular effects (that proceed and are wont to come from such a Cause) compared one with another, and found to be like one to the other, as you may see, 1 *Sams.* 17. 34, 35, 36.

* *Experientia propria in judicio consistit. Suarez. Met. To. 1. Disp. 1. S. 6. mihi p. 39.*

4. To the fourth, I answer, That it must needs be so,

1. Because they have often tryed him : For many be the times when with mighty and strong cryes and tears they did make their requests to him ; this morning and that morning they were up before day, and when they were up, up were their prayers with them, wrestling with God to the break of the day, *Gen.* 32. 24. nor would they give him over till to them he had made over the Assurance of his love, as

a re-

a recompence of theirs ; and this got them their experience.

2. Because they are wont to be very familiar with him: For seldom, or never, are they absent from him; if they are at home, they are with him, if from home they are with him; and when they are with him, how boldly, how familiarly, how intimately do they talke with him ! like the Spouse in *Cant.*

* *Vitua Theodorus*,
Epist. ad Melanct.
in Vita Luth. pag.
142.

* *Which may be lawfully done, to stir up our affections, Aug. Epist. 121. cap. 9. Aquin. 2. 2. q. 8. a. 12.*

1. 2. and *Luther*, of whom * one writes thus, Once I happened to over-hear him (which sheweth that he prayed * loud and audibly when he prayed by himself) being at prayer : O what spirit, and life, and faith was there in his Prayers ; what he asketh, he doth it with such Faith, and Hope, as speaking with his Father, or his Friend.

3. Because else, what sound and grounded knowledge would they have ? Where Note, That there is a two-fold Knowledge.

Oportet advertere, Scientiam esse Duplicem. Alteram Vocant, Quid. Alteram, Propter Quid. Suarez. Metaph. To. 1. D. 1. p. 38.

1. A Knowledge in the Schooles called *Quid*, ^{which} or because; which only demonstrates a thing to be so.

2. A Knowledge which they call, *Propter quid*, that is, for which; which renders a Cause.

As for the first, That it is generated

generated by Experience is most clear, because it gathereth things from effects, and such and such properties. So I know wine by its taste, Christ's being in me by his mighty working, *Col. 1. 29.*

As for the *second*, that it comes by Experience, I will make out and shew by this Demonstration: I know that I shall be saved, because I find by Experience that I love the Brethren; so the Apostle, *We know that we have past from death to life, because we love the Brethren, 1 John 3. 14.*

4. Else, how can they deal as men ought, with their subtile and craftie enemies? You know what the Captain of them all is called, namely, an old Serpent, *Rev. 12. 9.* Because of his long standing and Experience, having fought against *Michael* and his people, above ~~ten~~ thousand years; and therefore they that are to encounter him and his had need to be experienced Christians indeed. * *Paulus Armilius* being * *Plut. in Apophth.* fallen into *Macedonia*, where he saw a great Armie before him, and being animated by *Nasica* to fight, said, *I would, if I were of thine age*; as if he should say, if I were of that experience which an old souldier is of. As he, so I; He that will fight against such potent, cunning, craftie enemies, as those powers of the Air are, *Eph. 6. 12.* should be of age, that is, one who hath gotten a great deal of experience and observation, whereby he may deal with such great and puissant enemies of his souls salvation. Now let us draw water, I mean, matter of

of Application from this first christalline river, which floweth from the first part of my Text. And,

1. To begin with a Use of Trial. If any of us would know whether his soul be espoused to Christ, let him look for experiences. Beloved, What experiences have ye? Have ye had any familiar acquaintance with him? Can you say and stand to it that you have seen God, as it were, face to face, when you sought his Face? as *Jacob, Gen. 32. 30.* Have ye, when ye prayed to the Lord, to deliver you from your Enemies, been heard in that thing? as *David, Psa. 18. 6, 48.* Is Christ wont to visit your souls? as *Can. 5. 1* and according to *John 14. 18.* Do you know what his visits mean? Can you tell how he cometh and goeth, I mean, how he cometh when he visits; and goeth when he leaves, in the case of desertions, as *Can. 5. 6.* Have ye felt the joyes of Heaven as those have, who are predestinated to Heaven? we have a Notable place for this, *Can. 2. 16. My Beloved is mine, and I am his : he feedeth among the Lillies; that is, he feeds and fills me with his comforts which are like Lillies, refreshing, reviving, cooling.* See also, *1. Pet. 1. 8.*

2. Let this serve for Counsel. Thus,

1. If it be thus, then to be assured that we are Christs espoused Saints; let us labour for experiences, following these directions.

1. *Searching our memories for things done for us by him.* For it is a principle among the learned,
Ex-

Experience is gotten by a manifold * recordation of the same thing, and therefore such a searching will help you much in this thing; insomuch as that therefore Experience, by the *Hebricians*, is called *Cheker*,

from *Chakar*, he hath searched out a thing exactly. We have notable expressions for this, *Psal.* 77. 6. *I communed with my own heart, my spirit made diligent search.* There is searching, which here I require; and then, *vers.* 11. *I will remember the works of the Lord; surely I will remember thy works of old.* There is remembering, and this remembering is three or four times mentioned, *vers.* 3, 6, 11. according to the fore-mentioned Principle, that a manifold recordation of the same thing or things, begets experience, as here, of the works (Mark, works, in the Plural) of the Lord, and of his wonders of old; namely, wonders of Mercy, shewed in old time. Now, as *David* did, so say you then, every one of you that is espoused to Christ, and so will I by the grace of God; search and remember the works of the Lord, and his wonders which he hath done of old, or of late, in and for my soul. See also, *Lam.* 3. 21. *This I recall to mind, therefore I have hope.* See also, *Psal.* 143. 5. *I remember the dayes of old.*

2. By conferring things concerning him; for by an act of collation, Experience is also to be acquired for our consolation, as *Isa.* 25. 4. *Thou hast been a shadow*

** Multa ejusdem rei recordationes; experientie vim perficiunt. Aristoteles, Psal. 143. 5.*

dom

down from the heat. By an act of collation, I mean a collation of singulars, about the same thing or things, ac-

cording to a * sufficient similitude, and concurrence of circumstances; as such a time the Lord helped me, and again, a little after in the like manner as you may see, 1 Sam. 17. 34, 35; 36. by the Lyon and the Bear there, applicable to Goliath, for it should seem the Lyon

* *Si enim non sit
sufficiens similitudo
sepe videbitur esse
Experientia & re-
vera non erit.*

Suarez. Disp. Met.
1. Sect. 6.

and the Bear came one after the other; and David slew one after the other, in like manner.

3. Proving him, as *Mal. 3. 10, Prove me.*

Quest. You will say, How shall we prove him?

I Answer.

1. By works of Mortification, or by a mortified Life.

2. By a Godly Life.

1. By a Mortified Life, and what is that? You are dead, saith the Apostle, *Col. 3. 3.* and then what followeth? Your Life is hid with Christ in God; as if he should say, * saith one, Though

* *Gagneius in
Loc.*

now ye are righteous, I add, and though the world do not know your glory, and what you are in God, yet such is your advancement, as that you cannot but know what a blessed and blisful life you live with Christ in God, being dead to sin, for the sake of God. For, thus it is; The Kingdom of God is
in

in us, and it is Righteousness, and Peace and joy in the Holy Ghost, *Rom. 14. 17.* That is hid from the eyes of the world, but not from Gods, nor ours. For in God we live, when to sin we are dead; and that our souls know; *Mortifie therefore your earthly Members*, saith the Apostle, *Col. 3. 5.* and so say I, to wit, *Fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.* Oh Christians! what is the reason, think ye, that ye have little Experience of Christs love? is it not because you do not live a mortified life? You are too lusty, too lively, too jovial, too proud, too high-minded, too worldly, too passionate, too fierce, too heady, too incontinent, *2 Tim. 3. 3, 4.* for such Experiences. You Drunkards especially cannot taste how sweet Christ is, because your strong liquor is so sweet to you; and you Usurers cannot tell by experience, namely, what Christs unsearchable riches are, because you are all for this worlds corruptible riches; and you unclean and filthy livers, and wanton Dames, who are so for unclean touches, looks, embraces, dances, companies, cannot speak one word of Christs embraces, kisses, visits, because of your unchast carriages, chambering and wantonness, *Rom. 13. 13.* and unseasonable bidings out by night, and unwarrantable Visits. But, if you would once *Sampson*-like, kill the Lion, which is in your way, that such Experiences cannot come away, and fall for your share also, I mean, your Lyon-like corruptions, your pride of life, your lusts of the eye, your lusts of the flesh, *1 John 2. 16.*
your

your covetous practises, your passionate fits, your laziness, your gluttony, your drunkenness, your strife, and envying, *Rom. 13. 13.* it would not be long, before you also, like *Sampson*, would find sweet honey, even in the dead Lyon; that is, in the Mortification of your most lively sins; sweet experiences, I mean of Christs love, usually following a mortified life; and therefore I pray you do so, and the Lord help you in the doing it.

2. *By a godly life.* A godly life, is the way to life; and a man is never more truly merry, than when he is truly godly, that is, when he spends his time with God; for then, oh the Consolations! Oh the delectations which then do flow from God! Beloved, could we but see the inside of a man that fears and serves God; oh what joyes! Oh what gladness should we there see! as sent from God. *For there is joy, and gladness, in the habitations of the Righteous, Psal. 118. 15.* Understand within, *Rom. 14. 17.* But outwardly, there is commonly but little of it to be seen; and as for the fulness of it, that they shall meet with after death, when they shall be no more seen. And therefore who is there amongst this people, that would see good dayes, and have such experiences, let him have a care to serve God, let him spend his time with God, let him try God but one day so, and he will be able to say, by his own experience, as *David* by his, *One day in thy Courts, is better than a thousand, Psal. 84. 10.* But hereof I shall have an occasion to speak more fully, when I shall

pass over into the land of Delight.

4. *By Wrestling with him.* For did not *Jacob* see God even face to face, and what a wrestler was he? *Gen. 32. 24, 25, 26, 30.* Did not he just then get his greatest Experience when he sought God with all his diligence? Did not God shew his very face to him, when he was with so much earnestness and grace intreated *by him*? There is nothing therefore to be lost, by earnest praying: Earnest praying openeth heaven, shaketh the earth; and overcometh God, who made heaven and earth. O earth, earth; Hear, therefore, the word of the Lord, and wrestle with the Lord of the whole earth, and never let him go. When once you have begun, pray to him with all your might, till you have seen his face to your hearts delight, and can say, as *Jacob* said, *I have seen God face to face, and my life is preserved,* *Gen. 32. 30.* Beloved, the Lord looks for it that we should so wrestle with him; and none, I think, did ever set himself to this great and mighty work in deed, but sped by it indeed; the Lord giving him a glance, and glimps of his love, because he will not have it said, that any man in vain doth seek his love. I for my part, look upon this, as the chiefest and choicest way, that will lead and bring you into the land of Experience, and I would not miss it, for all the wealth which is in the wide worlds circumference. For a man shall never try it, if he try it in earnest as he ought, but he shall see somewhat of God, and get some experience of the unexpressible love of Christ,

when he shall set himself so to wrestle with Christ ; Christ will then answer him in plain terms, hear I am, when he seeth that he will not be denyed upon any terms. And therefore, O dear Souls, try this way and Christ will meet you half way. Nay, it may be, when as ye are coming on to try this wrestling, ye are off yet a great way, as once the Prodigal was, when he was coming towards his Father, *Luk. 15. 20.* Oh this wrestling, what a mighty thing therefore it is, for to gain Experience ! Beloved, I know you pray most of you, but I fear you do not wrestle, and therefore want experience; therefore wrestle. Prayer of it self alone will not do it, and yet I know that every wrestling is prayer too ; but every prayer is not wrestling, that is by many, many degrees beyond it, and will do your business in the matter of Experience. I may say of it, from my poor experience, as *David* once of the Sword of *Goliath*, *There is none like it: give it me, 1 Sam. 21. 9.* So, there is no means like it, whereby a man may gain experience : give it me.

Must I use any Incentives ? then consider ;

1. That else you cannot be truly wise, as you must be, *Ephes. 5. 16.* for who be the wisest Lawyers, Physicians, Souldiers, but the most experienced ? which caused one *Tassus*, being asked what is the wisest thing ? to answer, Experience. Answerably whereunto, I also should answer you, if you should ask me, Who is the wisest Christian ? the most Experienced.

2. That

2. That without such Experiences, you can have no assurance of Christs special favour; for, as though a man receive many favours of a great man, yet cannot he assure himself of his special favour, unlesse he have some special experience of it: So, unlesse I can experimentally speak of some special tokens of Gods love, I cannot be certain of his special love; though many be the common

* Mercies with which he crowns me and others; for, do not I know, that he causeth his Sun to shine upon the just and unjust? *Matth.* 5. 45. Labour therefore for Experiences, to be sure of his special love.

* *Nemo est hominum, qui dicere possit se non esse participem misericordiae.*
Zanchi de Nat. Dei.
l. 4. c. 4.

3. That else you cannot speak successfefully to others, unlesse you know what you speak by proof, as *David*, *Psal.* 32. 8. and *Paul*, *1 Tim.* 1. 15, 16. *1 Cor.* 1. 4.

* *Eudamias* having heard a Philosopher say, that onely a wise man would make a good Captain, said, It was a good speech, but he that spake it was not to be believed, because he was never a Souldier himself. Semblably whereunto, I also say to you, that none will believe you, as not being to be credited when you speak well, if you do not speak from Experience; and therefore be for Experiences, I mean those sweet experiences of Christs dealing with you, which I spake of formerly.

2. If we are Christs espoused Saints, then let us make use of our Experiences, for such have their sweet Experiences. Experiences are like flowers; for as they recreate us with their colour, refocillate us with their odour, revive us with their savour; so do Experiences refresh us with their calour, replenish us with their vigour, restore us with their succour, and therefore let us use them, and that in two Cases especially.

1. In Desertions; When we cannot see God, when God and we are become strangers, when strangers insult over us, when over us and in us, sadness and sorrowfulness bear dominion, then Experiences of Gods goodnesse and of his former gracious dealings with us, will do us good in such a condition. And therefore let us say then, as David once, *Lord, thou hast been favourable to thy Land; thou hast brought back the Captivity of Jacob, thou hast forgiven the iniquity of thy people, thou hast covered all their sin, Selah.* So, Lord, thou hast been favourable to us in former times, thou hast turned our Captivity, when sin led us captives, thou hast taken away all our iniquities and covered all our sins, *Selah.* And then say, moreover, thou hast taken away all thy wrath, thou hast turned thy self from the fierceness of thine anger, and then, *Turn us, O God, of our salvation, and cause thine anger towards us to cease.* Psal. 85. 1, 2, 3, 4. Nay, read the whole Psalm, and make use of it in this case, it is worth your Reading.

2. So in Oppositions; When enemies rise against us,

us, and Devils roar, when both combine to vex us
 sore, when their taunts be up, their sarcasms up,
 their reproaches up, when they devise their devices
 against us, when with their tongues they smite us,
 when all the day long, and in secret, they trucidate
 and slay us, *Rom. 8. 37.* being wrathfully displeased
 at us; then former Experiences will do much good
 to us, when comfortably we can remember this, that
 time was, when their hatred was as great as now, and
 yet they could not harm us, because Christ did love
 us; and therefore let us not be afraid nor dismayed,
 but rather let us seasonably reflect & look back upon
 times past, when our enemies would ride over our
 back, but could not, because God suffered it not, but
 kept them back, because his love fails not. A notable
 place for it, we have in *Isa. 15. 4, 5, 6.* *Thou hast
 been a strength to the poor, a strength to the needy, in
 his distress; a refuge from the storm, a shadow from the
 heat; when the blast of the terrible ones is as a storm
 against the wall, &c.* Read the rest. Oh how sweet
 is such an experiment, in such a case! Oh, it holds
 up your heads, cheareth up your hearts, sustentates
 and bears up your hopes; therefore to experience,
 to experience let us go as to a Mistress, to teach us
 in all our miseries, assuring our selves, that he who
 hath hitherto been all along for us, and loved us, will
 still love us, and never leave us, but still favour us,
 and never fail us, defend us, and not deliver us as a
 prey to those that hate us; his holy Name be blessed
 and praised by us, now, and for ever.

I come now to make my Vessel, I should say, my mind, to swim in that second River of Chrystal, which issueth from the main Sea of my Text: It runneth thus.

Gracious Souls, or souls espoused to Christ, do and will, and we also must sometimes sit down under the shadow of his sweetest Mercy.

You may add his Merit, if you will, as I informed you formerly, and peruse for a further Confirmation hereof, *Isa. 25. 4. 1 Tim. 1. 13, 16. Heb. 4. 16.* Where give me leave to tell you, that I am now, and shall be upon as comfortable a point, as possibly I could have *chosen* for Gods *chosen*. For I do even most ardently desire to conveigh the warmest blood, that ever heated the heart of Christ, the sweetest Merits that ever were heard of, the primest balm that ever dropt from the pens of the holy pen-men of Gods blessed Spirit, upon the sacred leaves of the Book of Life; the dearest Mercies that ever rolled together, the relenting bowels of Christs tenderest compassions into their (for sin) broken and tender hearts; and I pray God heartily to bless my labours to them graciously.

For the better managing of this sweet Lesson I shall do three things.

1. *Shew, What Christ sweetest Mercy is.*
2. *Why gracious Souls do, and will, and must sometimes so sit down under the shadow thereof.*
3. *And then apply it.*

For the First, *What Christ's Mercy is.* It is, I say,

say, the fairest flower in his
Garland of Majesty, the bright-
est ray that beameth forth out
of that unapproachable light,
the loveliest gem that crownes
all his boundless, immeasurable, imperial glory, the
glory of the King of Glory, *Psal.* 24. 8. wherein
he glorieth most, and wherewith he is delighted
most, *Micah* 7. 18.

*Videatur etiam de-
finitio. Zanch. de
Nat. Dei, l. 4. c. 4.*

2. To the Second I answer, that it is, and will,
and must be so, for these two Causes.

1. Because else they cannot stand. It is a com-
mon saying, I must needs sit, for I am weary, I can
stand no longer; and if the party saying so, be in the
field, it will (you know) sit under the shadow of a
tree, especially if the Sun shine hot : and so saith a
gracious soul, I must needs sit, and sit down under the
shadow of my Saviours mercy, for I can stand no lon-
ger else, especially when it is in the field, militating
with Sathan, and grappling with the wrath of the Al-
mighty, which burnes, when it is once kindled, as
fervently as the Sun, nay more ; and so sits down, be-
ing weary, under that most refreshing shadow of
Christs sweetest mercy. We have these following no-
table places for it, *Psal.* 77. 9. *Hath God forgotten
to be gracious ? Hath he in anger shut up his tender
mercies ? Selah.* Here he grapples with Gods wrath,
and then runs to the shadow of his mercy, *v.* 10, 11,
12. Where he calles to mind his ancient mercies.
So, *Psal.* 85 5. *Wilt thou be angry with us for ever ?*

here again he lūstateth with the Almightyes wrath ; and then fleeth to the shadow of his mercy, *vers. 7. Shew us thy mercie.* Now when I speak of God, I also mean Christ, who also is God, *John 1. 1.*

2. Because Christ hath promised them his Refreshing mercy, which is a prime property that belongs to a shadow, as *Matth. 11. 28. Come unto me all you that labour, and are heavy laden, and I will give you rest ;* or, as some read the word, will refo-cillate and retresh you. Never was any poor labourer so refreshed by any creature, never was any poor traveller so refocillated by any shadow, as poor labouring, travelling, sinful, sin-sick souls are by Jesus Christ, when they flee to him to be refreshed by him, by vertue of this precious promise; for it is as much as if Christ should say therein to poor wearied, tired souls, I will turn your depth of sorrow into seas of comfort, your bitter tears into sweetest cordials, your sad dejections into glorious triumphs, your hels of horror, into heavens of joy ; and fill your pensive minds with unutterable lightfomeness, your consciences with peace, which passeth all understanding ; your now grieved spirits with the incomparable comforts of my blessed and holy Spirit, and your hearts with delights not to be equalled with any here ; and with pleasures hereafter, which *never, never* shall be taken from you, but shall last for evermore. *Psal. 16. 11. John 16. 22.* This, this makes gracious souls so bold, as to sit down under the shadow of Christ's sweetest mercy, for rest, comfort, and refreshing

freshing, because they have such a sure promise from Christs own mouth to assure them of it. I could give you more Reasons for this blessed Truth, but I intend to reserve some-what for Incentives, which also may serve for Reasons.

3. My next work is to cause this River of Chrystal, now to run into your hearts, by the help of a suitable Application. And,

1. I shall apply it by putting you upon a Tryal; as thus; Is it thus, that gracious, or to Christ espoused Souls, do, and will so sit under the shadow of Christs sweetest Mercies? Then let us see, whether ever we so sate down under the shadow of his Mercy, and so obtained Mercy: If we would know, whether our souls be such gracious souls, or souls espoused to Christ, which we may know by these following Signatures.

If we have obtained Mercy, then our case is like *Israels*, or the Churches of God in *Ezekiel*, when God shewed it his Love; for his Love and Mercy are parallels, *Rom. 9.13, 15*. And,

1. As God circumcised his People, and cut their Navel, which before was not cut, *Ezek. 16. 4*. so are those which have obtained Mercy circumcised, namely in their hearts, with the circumcision made without hands, *Rom. 2. 29*. that is, the fore-skin of sin, which is in the heart, and hath been predominate in their lives is cut away, and they are come away, as they are bid, *Cant. 2. 10*. Whereas, those which have not obtained Mercy, have their fore-skins still
upon

upon, and in their very eyes, having eyes full of adultery, 2 *Pet.* 2. 14. and more especially upon their hearts, having hearts exercised with covetous practises, 2 *Pet.* 2. 11. as Usury, and the like, and running after covetousness, *Ezek.* 33. 31. and full of pride, fornication, and malice, envy, *Rom.* 1. 29. and of vile, filthy, and evil thoughts, *Matth.* 15. 19. Hatred, 1 *John* 3. 15. and of hypocrisie, both gross and close, and by name that above many other kinds of it, which Divines call sturdy hypocrisie; which I rather mention because many are guilty of it, and know it not, it carrying them out so far and so high, as that it will not only make them do many things like that young man, *Math.* 19. 20. but also to suffer as the Hypocritical *Jews* have suffered Persecution these fifteen hundred years, and upwards, being banished from their own Country, and hardly used in almost all Countries for their Religion.

2. As Gods People then were washed with water, and thorowly washed from their blood, *Ezek.* 16. 9. so are, and so have those who have obtained mercy, been washed from all their sins in Christs blood; *For he loved us and washed us from our sins in his own blood*, saith St. *John*, *Rev.* 1. 5. And how shall we know that? By that which followeth, *and made us Kings and Priests to God*, *vers.* 6. Mark, Priests, offering our selves, and all manner of spiritual sacrifices to God, *Rom.* 12. 1. *Heb.* 13. 11. and Kings, bearing rule over our eyes, appetites, tongues, hands, feet,

feet, and bringing in subjection our own bodies, and the whole body of sin, *1 Cor. 9. 27.* whereas others who never obtained mercy, though they be never so pure in their own eyes, yet were never washed from their filthiness, *Prov. 30. 12.* Nor can be made to offer and give up themselves wholly to God, nor to bear that rule which the Saints bear over their several members, eyes, tongues, hands, feet, nor to bring the whole body of sin into subjection; being the very slaves of lust and uncleanness, and the servants of lust and corruption, *2 Pet. 2. 19.*

3. As that people were annointed with Oyl. *vers. 9.* so are gracious souls with the Holy Ghost, *2 Cor. 1. 21.* whereas, others are without the Spirit, *Jude 19.* being wholly flesh, *John 3. 6.* that is, altogether carnal.

4. As that people were adorned with Ornaments, Bracelets, a Chain, Jewels, and the like, *vers. 10, 11, 12.* So are those which have obtained Mercy, graced with such like Ornaments, for they are graced with Christs Obedience and Righteousness, *1 Cor. 1. 30.* wherewith they are covered as with Badgers skins, *Ezek. 9. 19. Phil. 3. 9.* and with all manner of saving graces, and with a new heart, *Ezek. 36. 26.* and with good works, which are the Jewels, the Bracelets, the Chain, the Silks, the Silver, the Gold, wherewith they are adorned of God; for they are full of Mercy, and Almes, and good Works, as *Dorcas, Act. 9. 36.* and out of Christs fulness they have all received grace for grace,
John

John 1. 16. In short, as soon as the grace of God, which bringeth salvation, *appeared to them, Tit.* 2. 11. that grace also which brings the assurance of their desponsation, *appeared in them*; and those good works which we so press upon others, came even pressing in upon them, to make them rich indeed, rich in gracious deeds, rich in good works, *1 Tim.* 6. 18. Whereas those which have not obtained Mercy, want both Christs Merits and Righteousness, which they are ignorant of, *Rom.* 10. 3. and also inherent Righteousness, together with all the saving graces of God's Spirit; because they have not the Spirit, *Jude* 19. the Spirit, I mean, of grace, *Zech.* 12. 10. Common gifts they may have, nay some of them have good store; as for Example, the gift of Prayer, but the grace of Prayer they have not, *Zech.* 12. 10. So a faculty to Mourn they may have, but the grace of Weeping they have not, as you may see in the same place. And a natural, conjugal, parental Love they may have, but the grace of Love shed abroad in the heart by the Holy Ghost, *Rom.* 5. 5. and whereby we love that which we see not, to wit, the souls of others, as we love God, whom we see not, *John* 1. 18. *Chap.* 5. 17. they have not.

Again, Reprobate they are to every good work, *Tit.* 1. 16. So as they either omit every good work, or some especially, as works of Justice, whereby we give God and every man his due, in that they make no conscience of wronging their brethren, by false weights,

weights, measures, mixing of wares, and all manner of oppression, and loving and shewing of mercy, contrary to *Mich.* 7. 8. in that they either do not relieve, or visit, or instruct their brethren at all, or relieve, visit, and instruct them without Mercy, that is, without being toucht with a fellow-feeling of their miseries, contrary to *Heb.* 13. 3.

Now try and see what manner of men and women you be, for you may as well know, that you sate down under the shadow of Christ mercy, if you did, as a man that sate down under another tree, may know that he did ; for see, as it is said of *Saul*, that after he was annointed by *Samuel*, *God gave him another heart, and all those signs which Samuel had told him of, came to pass that day*, 1 Sam. 10. 9. So after men have been annointed with the Spirit, and have sate down first under the shadow of Christs mercy, they receive another heart, and become men of another spirit, and all those signes which I spake of but now do inchoatively come to passe, the selfe-same day ; and therefore this self-same day examine your selves in order by them, and the Lord help you in the doing of it ; for how can you live so as some of you do, not knowing, and so doubting, whether you have obtained mercy, yea, or no ? O put this great thing out of doubt this day by such a trial.

2. I shall apply this Truth, putting my self upon a *Use of Addubitation* ; then, what shall I think of those men and women, who think that their souls are espoused to Christ ; and yet never sate down under the

the shadow of that mercy which cometh by Christ ? who will be reputed to be gracious, and yet never tasted of those refreshments which come by his shadow, and are so exceeding glorious ; who can tell how sweet their meat, and their drink is, but not how sweet Christ is, who exceedeth both ; who solace themselves in the multitude of their worldly contentments, and regard not these superlative and super-abounding enjoyments ; whose heaven is in this life, whose life is living in pleasure, whose pleasure is in sin, whose sin was never relinquished, and whose depraved natures were never vanquished. Shall I say that they are gracious, God forbid , unless I will also say that Devils are gracious ; for what are they but Devils incarnate ? So they will rave some of them, and so they will roar, and so they will lye, and so they will blaspheme, and rare, and so they will hate, and so they will retain their old wicked, crooked natures, and such enemies they be, some of them to all good works, and so void of grace.

3. I shall apply this point by way of *Exhortation*, thus ; *Must we sit down under the shadow of Christs mercy sometimes ? Then let us do so in the Name of God.*

But here two Questions will come to be raised and resolved.

Quest. 1. *Which be those times ?*

Quest. 2. *How must we sit down under the shadow of Christs Mercy ?*

To the first Question, *Which be those times ?*

I An-

I Answer thus.

First, When we are wheeling about to Christward, in the beginning of our conversion, when Christ is sent to turn us from our iniquities, *Act. 3. 26.* then it is a fit time to turn about to him, and to send forth cries, *Heb. 5. 7.* and teares for mercy, to the God of Mercy, as the poor Publican did, saying, *God be merciful to me a sinner, Luk. 18. 13.*

Secondly, When afterwards in our prayers, we plead for relief, for pardons, for answer, and none comes; when the *Word* never answers us *one word*, *Matth. 15. 23.* When we know not what to do, we fearing that we shall *die*, die, namely for ever; because Conscience accuseth, the Law threateneth, Hell Fire appeareth, and we are like to be consumed, *Lam. 3. 22.* unlesse our sins can be condoned and we justified; then is that also a fit time for us to cry aloud, in that self-same time, as the woman of Canaan cryed once, saying, *Have mercy on me, O Lord, thou Son of David, Matth. 15. 22.* and so to betake our selves, to the shadow of his Mercy.

Thirdly, When we are outwardly afflicted, when chastenings imbitter our cherishings, when like goodly wheat we are threshed upon with great and grievous crosses, when like precious gold we are tried by fire, when fire and fiery trials do scorch us, anguish and afflictions assault us, troubles and tribulations perplex us; then this shadow of Christs Mercy will be seasonable for us, because that is a time of need

need with us, by reason of such fiery trials, which are to try us, 1 *Pet.* 4. 12.

Fourthly, When you are threatened by your private and cruel enemies, when enemies have their combinations, when their combinations are backt with subtle and sly inventions, when inventions go for truth, when truth is like to suffer; a shade of Christs mercy will be more worth to us, than this worlds Signiory, that time being a time of need and misery.

Fifthly, When God and we are for the present separated, when we cannot see his face, when his face is as it were wrapt up, and he will not look towards us, because he is not well-pleased with us; which how often it is so with us, who knoweth not, being a man of some Experience among us. I for my part can speak it from my sad Experience, that it is almost daily so with me; and that therefore, as *Bernard* spake it long before me, my daily & almost only and continued cry after Christ is this, *Reverte, reverte, return, return, and be thou like a Roe upon the mountains of Bether.* (*Cant.* 2. 17.) or *Division*, for *Bether* signifieth *Division*; and what is such a desertion but a division, dividing Christ and us one from another. But hereof more hereafter upon another account.

Sixthly, When Satan for some certain grievous falls, troubleth us sore, saying, that though the armes of Christ, and gates of Grace stand wide open, for entrance, and embracement, until the Sun of Grace be

be set, yet in this case the case is altered; nor is there any room left for our supplication, because we have out-stood the day of visitation, and because the period of his gracious day which hath so long lasted, is now expired; that though the blood of that unsport-ed Lamb, upon repentance and remorse, saved even them that spilt it, yet will it not save us, because we have afresh, as it were, and without remorse spilt it; that though the promises of Life in the Word of Truth, be made unto poor sinners without stint, limitation, and exception of sins (that against the Holy Ghost only excepted) yet we have no part in them, because our names are not written in the Lambs Book of Life (which was my sad case once) then a shade of Christs grace will be seasonable for us, because of that burning heat, which then we feel within us.

Seventhly, When we have walked with God, as *Noah, Gen. 6. 9.* when God and we have spent much time together; when together with him, and his Son, we had sweet Communion, when that sweet Communion was the end of our walking; when walking hath made us fit and apt for sitting, we beginning to be some-what weary, *Gal. 6. 9.* then sitting, and sitting under the shadow of Christs Mercy, will be very comfortable for us, and desirable to us; as when we have walked with a dear friend many houres, we desire to sit down at last, as being almost tired.

Eighthly, When by a piercing Sermon we have
D been

been toucht to the quick for sin, when sin plaguing us stares in our faces, when our faces begin to be filled with shame, when shame makes us fear, when fear and shame combine to make us pine, and cry under the flaming wrath of the ireful God, as those in *Ezek. 33. 10.* *If our transgressions, and our sins be upon us, and we pine away in them, how should we then live?* Then is there a time for us to betake our selves to Christ's mercy, and to repose our sadded, grieved, vulnerated, troubled hearts into the softest armes of tenderness, rest, peace, and all his heavenly delicacies, and to say as *David* once (*Psal. 39. 11.*) whose words are thus rendred in your English Meeter.

*Lord, take from me thy scourge, and plague,
I can them not withstand;
I faint and pine away for fear
Of thy most heavy hand.*

2. To the Question, which is, *How we must sit down under that sweetest shadow of Christs tenderest Mercy?*

I Answer, That to resolve this Question, I shall give you these following Directives for the manner of it; As,

1. *You must seek for this shadow, as other creatures, Horses, Mules, Kine do, for a creature shadow. when the labouring Sun hath wrought his track, upon the top of loughy Cancers back, and when the same flaming*

flaming Torch doth dart it's burning heat upon their backs, so let us seek the shadow of Christs sweetest Mercy, to sit, to rest, to repose our selves there-under, and that both in the Word preacht, and read, and prayer. Beloved, this seeking after Christ, and resting, or sitting under the shadow of his Mercy is a chief thing. God himself requireth it, *Isa. 55. 6. Seek ye the Lord.* And, *Psal. 27. 8. Seek ye my Face;* and how carefully have Soules desiring Christ done it? As for example, The Spouse, *Cant. 3. 1. By night, on my bed, I sought him whom I loved.* So that Parabollicall Merchant, *Matth. 13. 45, 46.* How he sought for goodly pearls, and especially that pearl of great price, which is Christ with his sweetest Merits and Mercy : and should not we therefore so seek after him too, considering what a rest we shall enjoy, if we can find him, and find out his shadow, to sit there-under? The very Devils seek rest, and find none, *Matth. 12. 43.* and shall not we, who may be sure to find some, I mean that rest, which cometh, when we come to sit down under the sweetest shadow of his tenderest Mercy? For what saith himself, *Seek, and ye shall find, Luke 11. 9.* Peruse also for this purpose, that famous Scripture, *Mal. 3. 1. And the Lord, whom ye seek;* mark, whom ye seek; namely, Christ, *shall suddenly come to his Temple.* O sweet seeking! Many seek and find not, but who ever sought Christ as he must be sought, and found him not? So that your labour of seeking after the Lord, will not be in vain in the Lord, *1 Cor. 15. 58.*

2. But then you must even set your selves to seek after him, and his mercy, and that rest which cometh by him, and by sitting under the shadow of his Mercy. Even as Daniel once did set his face to seek God; by prayer, and supplications, with fasting, Dan. 9. 3. So do you set your selves, and your faces in earnest to Christ-ward, to sit down under him, and so consequently to seek after him, with your prayers, and supplications also, and by all manner of means else, which is more than bare seeking. Here take these two sub-directions with you. And,

1. To set your selves in good earnest to seek after Christ, and the shadow of his mercy, set up a serious and solemn resolution so to do, as Christs Spouse did; saying, *I will rise now therefore, and seek him whom my soul loveth, Cant. 3. 2.* So let every one of you say likewise, and so will I, by the grace of my God; Arise now, this very day, in the which I have heard the Preacher speak so much of Christs sweetest shadow, and seek him whom my soul loveth, and after the shadow of his tender mercy which my soul so much needeth, and I will set about it, and set my self with all seriousness, and earnestness to it. Thus resolve, and the Lord strengthen you in so good and gracious a purpose, you setting your selves to the work to some purpose.

2. To set your selves to this work, being so resolved, put all your strength, all your endeavours, and your whole heart to it, both in prayer and out of prayer, for then you may be sure to find. We have a
notable

notable place for it, in *Deut. 4. 29.* But if from thence thou shalt seek the Lord thy God, thou shalt find him; if thou shalt seek him with all thy heart, and with all thy soul. Put to it therefore my Brethren, put to it, and let your whole hearts go, and your whole souls go to seek after Christ, and his sweetest shadow especially in prayer (concerning which you will have more yet in the last Motive) do so, as *Daniel* did when he set himself to seek God; go and even cry in prayer, saying, *Lord Jesus, thou art he whom my soul desireth, and thy Mercy the shadow which she needeth; and therefore, where shall I find thee and it? Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions? Cant. 1. 7.* And, Lord, where is the shadow of thy Mercies, which I so want in my grievous agonies? For, Oh the heat of thy wrath! Oh the height of thy furie, which oft times is even ready to sink me! O my God, I can no longer forbear this shadow of thy mercy, because I can no longer bear thy Fathers fury; nor can I bear up possibly, nor hold out, amidst those many pressures, which I meet with continually, unless this thy shadow cover me, and thy self hold up my head graciously. Hide me therefore under the shadow of thy wings secretly, I humbly and heartily beseech thee. Here be large, and as earnest as you can possibly be, setting your selves to the finding out of this shadow of Christs sweetest Mercy, that it may refresh you graciously: And with

all, take this as a Corollary with you, and choose the morning especially for this seeking ; a time which I for my part do take for this set-seeking as chief ; and the rather because of that famous place, *Lam. 3. 23. The Lords mercies are new every morning.* So that the morning time will be your only time ; the sooner the better, though it be a great while before day, after the example of *Jacob, Gen. 32. 24.* Yea, Christ himself who rose a great while before day, and prayed, *Mark 1. 35.*

3. *Then come away, For, Know you not that the goodness of God leads you to repentance ? Rom. 2. 4.* so that to partake of this goodness, you must depart from wickedness ; and therefore I say, you must come away, even as those which go to sit down under the shadow of a tree, do come away from the scorching heat of that burning Lamp, the Sun, I mean, beaming upon their heads, in the canicular and hottest dayes of all the Summer. So do you come away from your burning lusts, and away from your hottest pursuits after your sensual delights, your carnal sports, and pleasures, your covetous practises (*2 Pet. 2. 14.*) your worldly-mindedness, your revengful contrivements, your greedy encroachments, your malicious and spiteful proceeds, and all your other vile and filthy deeds. Or thus, Let Christ himself bespeak you (it may be, you will rather hear him than me) *Come with me from Lebanon, my Spouse, with me from Lebanon ; look from the top of Amana, from the top of Shenir and Hermon, from the Lyons dens, from the Mouu-*

Mountaines of the Leopards, saith Christ, *Cant. 4. 7.* Mark where we are, before we come to Christ, and away with Christ; we are in *Lebanon*, that is, in hypocrisie, some of us, grosse, or close; for *Lebanon* signifieth dealbation (and so denotes hypocrisie, or hypocrites, which are like whited sepulchres, *Matth. 23. 27.*) and lieth towards the north of *Judea*, and is cold, as also hypocrisie is, wanting the fire of Christs burning love. Again, we are some of us upon the top of *Seir*, which is part of *Hermon*, which lieth east-ward beyond *Jordan*, *Deut. 3. 8, 9.* and of *Amana*, which northward separates *Cilicia* from *Syria* : I say, we are upon these three tops, that is, Lust of the flesh, lust of the eye, typed out by *Seir* and *Hermon*, both parts of one (lust namely) and pride of Life ; which like *Amana*, separateth grace and nature : For, *God giveth grace to the humble, 1 Pet. 5. 5.* which grace divideth between nature and it self in the humble. Again, we are some of us in the Lyons den, that is, like Lyons our selves for fierceness and cruelty, and companions of such ; and many of us upon the mountaines of the Leopards, that is, mounted upon the very height of falshood, hypocrisie and dissimulation, and so like Leopards, which are said to be very false, and cunning, and deceitful creatures. Now, from all this, we must come away, with, and for Christ, for else we cannot take the shadow of Christs mercy, and be cruel our selves, and shew no mercy ; we cannot sit down under the shadow of his grace, and yet want grace ; we cannot

rest our selves in his goodness, and yet sit down in the chair of wickedness, *Psal. 1. 1.* we cannot live so comfortably, and yet carry our selves contumeliously, proudly, wantonly : No, no. And therefore let us leave what formerly we did love, let us come away from *Seir* and *Hermion*, I mean, from the lusts of the eye, and the lusts of the flesh, after this Sermon; let us foregoe the tops of *Amana*, or pride of life, and the dens of Lyons, to go to the Lyon of the Tribe of *Judah* ; let us forsake the Mountains of dissembling Leopards, I mean falshood and hypocrisie, to partake of Christs sweetest Mercy, or else it cannot be. And on the contrary, if we shall so do, or do as the Children of *Israel* once did, when they put away their strange gods, that is, shall put away our strange sins, which are like their gods, God will soon have mercy on us as he had on them, *Judg. 10. 16.* The *Dutch* Translation is, *es lammert him*, which is a most emphatical expresseion ; as if he should say, the Lord so laid their misery to his heart, as if it had been his own. Semblably whereunto, he will lay our misery to his heart, and be afflicted when we are afflicted, grieve when we are grieved, repent when we repent, leave when we leave; that is to say, will leave punishing when we leave sinning.

But I must add two things more, which I had almost forgotten.

The 1. is, As the Spouse, setting her self to seek her Beloved, left her bed, and rose, *Cant. 3. 2.* so must you in a special manner, leave your beds of love,

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of ease, of sloath, and come over them to come over to Christ.

2. As she, to rest on her beloved, and to sit under him, came out of the wilderness, wherein she formerly was, *Cant. 5. 8.* So must we, if we would sit down under the shadow of Christs mercy, come away from resting in duties, and in our doings; for is not this like resting in a wilderness, wherein no water is, that is, no comfort to be had, nor any one drop of mercy, God resisting the proud, *1 Pet. 5. 5.* and so consequently refusing to shew them mercy. So that such proud Pharisees, who trust and rest in their hypocritical doings, can no more look to be justified by Christs mercy, than that proud Pharisee, who so boasted of his works, and rested in them, *Luke 18. 11, 12, 14.* The danger of which condition, wherein such Pharisees, and stately hypocrites are, I will set forth by this familiar comparison. It is with the Soul of a poor Sinner, as with the body of a man; if it be troubled with a slight disease, he may easily be helped, but if the throat begin to swell, and the vital parts be stopt up, that it can receive no meat, every neighbour will say, he is but a dead man, all the means in the world cannot save him, because he can let nothing down. So, though the Soul be full of corruptions, and ill humours, it may be saved; but if it swell with pride, because of duties, as praying, fasting, reading, hearing, and rest in those duties, all the means upon earth cannot help it, to bring it to heaven. And as hard a thing it is

to

to convert such a soul, and bring it to the faith of Christ, as any thing under heaven. See for this, that notable place, *Jer. 17. 5, 6. Cursed be the man that departs from the Lord (by trusting in the creature)* and then, mark what followeth; *for he shall be like the heath in the Desert*, that is, in his resting in duties (which is, as I said, like a Desert) *and shall not see when good cometh*, namely, Mercy shewed to others who trust in Christ. Beloved, all the showers that come from heaven, cannot make a Desert fruitful; so all the meanes under heaven, cannot make a soul which rests in Duties, fruitful for heaven; So that seldom such a proud soul is won to the Faith, to win Heaven: For, *How can ye believe*, saith Christ, *which receive honour one of another*, as those do who rest in Duties, and are so proud upon them, *John 5. 45.* Come away therefore from this false resting, if you mean to come to Christ, and to that true resting on Christ, which only pleaseth Christ, else you cannot.

4. *You must stoop*, and become humble, and low, as those do who sit, and especially upon the ground under a tree. Humility, or humiliation is Gods Daughter, and the dowry which he giveth with this Daughter is Grace, *1 Pet. 5. 5.* and therefore he that will have this dowry, and with it obtain mercy, must marry this Daughter; as he that would have *Naomi's Field*, must also get, and take her Daughter, *Ruth 4. 5.* You have read, I suppose, what others have done in the like case; as for instance, *Manasseh*,
how

how he humbled himself, and so obtained mercy, 2 Chron. 33. 12, 13. *And when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his Fathers, and prayed unto him; and he was intreated of him, and heard his supplication, and brought him again to Jerusalem. Then Manasseh knew that the Lord was God.* So how the King of Niniveh, with his Ninivites, humbled himself, and so obtained mercy, Jonah 3. 6. Mark, he sate in ashes, before he could sit down under the shadow of mercy, Jonah 4. 2, 11. And how *Mary Magdalen* humbled her self, before she obtained mercy. You have read, I believe, in *Luke 7. 38, 47.* And what saith God, *Isa. 66. To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.* And *St. James, Chap. 5. 10. Humble yourselves in the sight of the Lord, and he will lift you up.* So that needs you must first become low, if you will be high; bow, and be down, if you will be up; be abased, if you will be exalted; be dejected, if you will be consoled; be in Misery, if you will obtain Mercy. For

these two Mercy & Misery, * as * *Bernard.*

one saith well, are Relatives.

No misery, no mercy : all which hath caused such memorable passages to drop from holy mens, and learned Writers pens. *God pour-*

*eth not the oyl of mercy, * saith*

one, save into a broken vessel.

And to the poor humble and bro-

** Dyke, of the De-*
ceitfulnesse of mans
heart. Chap. 15.

ken

ken hearted sinner only the promise of mercy is made ;
 And to such only Christ is promised, who are confound-
 ed in themselves, with a sence of

* Calvin. In Isa. 61. their sins, saith * another. Stoope
 then, every one of you that

would sit down under the shadow of Christs mercy,
 and do not stop your eares against these sayings, nor
 shut your eyes against those

* August. In Con- Lights ; but do as St. * Austin
 fess. Lib. 8. once, especially if you never
 obtained mercy yet, nor ever

were converted yet ; that is to say, as he, to obtain
 Mercy, when the time of his conversion was at hand,
 went into his Hosts Garden, and there fell all along
 under a fig-tree, crying and saying, *How long Lord,*
how long ? Why not now ? Why should not this day be the
last day of my shame ? &c. So do you also go into
 a Garden, or under a Tree, or into your Closets, and
 there fall down before the Lord (I have done so
 my self also, when I thought the time of my Con-
 version was come) and cry, and say, Why not now,
 why not now, Lord ? Why may not this be the last
 day of our shame ? Oh how long ? how long, Lord,
 shall we wallow so in mire, in dirt, in dung, in sin,
 and how long wilt thou be angry with our poor souls ?
 Shall thine anger burn for ever ? wilt thou shut up thy
 bowels in displeasure for ever ? Shall we never never
 be remembered ? O think upon us now at last, now
 this very day, and let this be the last day of our
 shame. Turn us, O God, of our salvation, and shew us
 thy

thy mercy, and grant us thy salvation, Psal. 85. 47. Nay, do even here condemn your selves before the Lord, saying, as *Dan. 9. 8. Lord, unto us belongs shame, and confusion of faces*, and unto us appertaineth death, and Damnation, and Hell fire for ever; and we can look for nothing else, in this our sad condition, unless thou look upon us with eyes of pity, and shew us thy compassion; here bring your selves as low as may be, the lower the better, the humbler in misery, the fitter for mercy; and therefore charge your selves as much as you can, with an enumeration of your great and grievous offences, with their several circumstances, of time when, places where, and persons against whom, they were committed; to bring your selves sensible both of the weight of your grievous sinnes, and also of the direfull wrath of the Almighty, and of that formidable punishment of hell fire for ever, due to the same, that so you may be thereby fitted for mercy, when you shall have made your selves thus sensible, of your great and greivous misery, and may be able to cry with *David, out of the Depths, namely, of misery, have I cried unto thee, O Lord*, *Psal. 13. 21. And Deep calleth unto Deep, Psal. 42. 7.* That is, the deep of misery calleth to the deep of mercy. And if you will we ruled by me, take this as a Corollary with you, and do all this fasting, as *Daniel* once; who when he sought God with prayer, and supplication, did it fasting, *Dan. 9. 3.*

5. *You must acquiesce in and rest on Christ, and so under the shadow of his mercy;* for so he that sits, rests, when and where he sitteth. This is meant, as I take it,

it, by that sweet, and notable Expression, *Cant. 8. 5. Leaning upon her Beloved.* Beloved, lean therefore upon your Beloved, and your Beloved will lean toward you, when he shall see you so to lean upon him; for mark what followeth, *Cant. 8. 5. I raised thee up under the apple-tree,* that is, when thou wast come to me, and under me, as an apple-tree, both for shadow and for apples; apples, namely of comfort, and shadow of mercy, being faint, and didst even rely upon me, and rest on me; then, and there, I raised thee up being down, and spake comfortably to thee, because thou didst so desire me. So that by all meanes, you must take up your Rest here, having left resting in duties, and having nothing else to trust to, and to rest in, especially when with inward props and stayes all outward supports also fail you, then lay hold on Christ, and rest your selves under the shadow of his wings, saying, as it is in the prayer of *Habakkuk 3. 17, 18. Although the Fig-tree shall not blossome, neither shall fruit be in the vine, the labour of the Olive shall fail, and the fields shall yeild no meat, the flocks shall be cut off from the fold, and there shall be no heards in the stall; yet will I Rejoyce in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds feet, and he will make me to walk upon mine high places. And Isa. 12. 2. Behold God is my salvation, I will trust, and not be affraid.*

But here I must resolve three Cases of Conscience.

The

The first is, I would rest here were it not for this, that I am so void of good and so full of evil, as that I think there is not a viler wretch than my self; for this I doubt whether the Lord Jesus will have mercy on me, yea or no.

To this I Answer. Never doubt of that, for what saith the Apottle? *This is a faithful saying, and worthy all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief; Howbeit for this cause I obtained mercy, 1 Tim. 1. 15, 16.* Mark, Thou thinkest that there is not a viler wretch living, where thou livest; but *Paul* saith no, I am chief, the chief of sinners, and so a greater sinner than thou, and yet obtained mercy; and should not this cause thee to rest here?

2. But I know what thou wilt say further. *Paul* did what he did ignorantly, and therefore obtained mercy, *1 Tim. 1. 13.*

I Answ. 1. It is true. He did what he did ignorantly, namely, against Christians, and Christ whom he knew not, *Acts 9. 5.* But do you think that he never sinned against his knowledge else, being a man of so much Knowledge as he had, by his Testimony, *Acts 22. 7.* And besides, did ye never read, and observe how even after his conversion, he did complain of his sins, which doubtless he committed against his knowledge? *Rom. 7. 15, 19, 23, 24.*

2. And did not *David* sin against his own knowledge in the matter of *Uriah*, and *Bathsheba*? Did
not

not he know that Adultery was a sin, a foul sin, murder sin, a crying sin, think ye? Yes doubtless: See 2 Sam. 11. 15. 2 Sam. 12. 5.

3. So Peter, did not he sin against his knowledge when he denied his Master? Did he not know him, when he said, *I know not the man, and sware to it, Matth. 26. 74.*

Thirdly, But I have obstinately and willfully continued in my wickedness, and even turned grace it self into lasciviousness, and despised all the meanes which have been used for my salvation, and have spent my youthful dayes upon my lusts, and stood it out so long; and will the Lord shew me mercy now at last?

I Answer, This is an heavy case I must confess, but yet I hope, I shall resolve thee. And,

1. Was not *Manassch* not only as great a sinner as any, but also an old one, 2 Chron. 33. 1. and one that stood it out against all meanes used for him?

Vers. 16. Nay, did he not, as * *Chron. Char. pag. 30.* * some write, cause his faithful Chaplain, the Prophet *Isai-*

ah, who laboured all that he could to reclaim him, to be sawne asunder, as that place, *Heb. 11. 37.* seemeth to confirm the said relation; notwithstanding which he obtained Mercy, *vers. 13.*

2. And what was the theft upon the Cross? did he not spend his youthful dayes in stealing, and robbing? Did he not continue in sin to the last? *Luk. 23. 40.*

41, 42, 43.

3. And

3. And what saith the most merciful God of Heaven himself, concerning himself ; *the Lord, the Lord God, merciful and gracious, long-suffering*, Exod. 34.

6. Mark he calleth himself, not onely by the name of merciful, but also long-suffering, to shew that he can bear, and doth bear, and forbear the greatest of sinners a long time, even many years ; as the above said *Manasseh*, 2 Chron. 33. 1.

4. And doth not the Apostle *Paul* also confirme the same ? nay, doth he not affirme more than the same saying ? *Howbeit for this cause I obtained mercy ; that in me first Jesus Christ might shew forth all long suffering* : Thus far he saith the same, and then, more than the same in the words following ; *for a pattern to them which should hereafter believe on him*, and so rest on him to life everlasting.

1 Tim. 1. 16. Mark, Christs design in *Pauls* conversion, was to make him a pattern for you that propose this Case, and for all that shall believe on his name ; so that if you can but savingly believe on his name, and rely upon him for his merits, sitting down under the shadow of his sweetest mercy ; though you be down, yet you shal be up, though in your selves you had received the sentence of death, and condemnation, yet in him, and for him, and by him you shall receive the sentence of absolution ; though long you have swam down the streames of sinfull, and carnal Delectation, yet through his long suffering and the riches of his grace, you shall, even in this life, receive your spiritual Consolations, and in the world to come

the salvation of your souls, to an endless Duration. Nay, my Brethren, even that sweetest saying of the Apostle, which I said but now, doth confirm this same : How like that glorious luminarie, and lampe of heaven, the Sun I mean, it shineth brighter and brighter in mine eyes ! for I do now see more, much more in it now, then I saw first, because the Apostle doth not only tell us, that he obtained mercy, that in him Christ might shew forth long-suffering, but all long suffering; mark, all long suffering; not only some in some, but all, for any time that can be named, and in all that should believe, how long soever ; whether 20, 30, 40, 50, 60, or 80, years, or upwards, they have persisted in sin, and resisted the Spirit of God by sin. Thus all long-suffering, and so consequently that also which reacheth even to those which have spent their youthful dayes upon their lusts, and those which have stood it out against the very meanes of grace used for their recovery, and that whereby he can bear and hath borne with some forty years, *Psal.* 95. 10. and with others, one hundred and twenty, *Gen.* 6. 3. intending thereby to lead them to Repentance, *Rom.* 2. 4. For else how can it be all long-suffering ? O sweet affirmation ! O confirmation worthy of all acceptance ! Oh how this should now satisfie, and answer the doubts and hesitations of poor perplexed sinners ! Oh how it should even fully, absolutely, indisputably, ungain sayingly, perswade any of all that hear me, or shall read these sayings, to rest and rely now at last, though it be never, though it be never

ver so late, on Christ for Mercy. But, yet I do not speak this to strengthen the hands of the wicked in their wickedness, nor yet to settle them upon their lees, or to sow Cushions under their elbows ; No, no, but all that I have said, is said for the Consolation, support, and animation, of poor, weary, travelling, labouring, repenting, believing sinners ; for such only are invited by Christ to come to Christ, as I have formerly shewed out of *Matth.* 11. 28. As for others that are impenitent, and resolve to abide where they are ; and to continue in sin, that grace may abound, *Rom.* 3. 1. and yet presume to rely upon Christ for mercy ; I must and shall tell them, that not one drop of all that Ocean of love, which floweth in the tender bowels of Christ, not one dram of all that precious oar of grace, which lieth hid in the rich mines of his mercy, not one beam of all that light and lightfulness which beams from that Almighty and All-gracious Son of Righteousness, appertaineth to them, nor will ever come for them, unless by a true, and lively faith, and with unfained repentance they come to Christ ; Christ being resolved in such a case, not to save them, nor to shew mercy to them, though he shew mercy to thousands, *Exod.* 34. 6. nor to make them partakers of the riches of his grace, though he be full of grace, *John* 1. 16. See *Prov.* 28. 12. *Isa.* 55. 7. *Heb.* 5. 9. *Heb.* 10. 29. More Objections will be answered hereafter.

6. You must do what herein you mean to do quickly.

ly, as Christ said once, *John* 13. 17. running as it were to and under this shadow, as other creatures do run under a shadowy tree. For as now God commands all men every where to repent, *Joel* 2. 12. *Acts* 17. 30. So now by a necessary consequence he commands them to accept of mercy, and would not have them to harden their hearts against Mercy, as some do, *Rom.* 2. 4, 5. But to day (saith he) when you hear his voice (*Psal.* 95. 7.) harden not your hearts.

Or thus, as Christ once said to *Zachens*, when he had got himself upon a Sycamore Tree, from thence to see Christ, who was higher than that tree; *Zachens*, make haste and come down, for to day I must abide at thy house, *Luke* 19. 5. So he saith to thee that now also hearest me, and being upon a Sycamore tree, where Christ and Mercy have espied thee; that is, upon the Tree of sin, which is the vilest thing in the world, as the Sycamore, the vilest of all the Trees in the world, as * one writes of

* *Danens in Phys.*
Christ.

it, thinking from thence, and thereupon, or continuing therein, to see Christ and his Mercy,

which will never be, nor can be: Make haste, come down man, or, thou *Peter*, thou *John*, thou *Mary* by name, for I mean to abide this day, saith Christ, in thy heart; and so saith his Mercy, and I also mean this day to come to thy heart, and therefore, O dear soul, tarry no longer upon thy Sycamore Tree, the Tree I mean of Lust, of Gluttony, of Drunkenness, and the like sins, which are like Sycamore Trees,

that

that grow in moist places, and in *Egypt* especially, that moist countrey, if you mean to obtain, and to entertain Christ and his Mercy: And that, as I said, this very day. For, as *Boaz* said to *Naomies* kinsman, *What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabites*, *Ruth* 4.

5. So say I, *Qua die desponsaris Christo & Misericordiae ejus, eodem die te oportet, ducere poenitentiam quoque*; that is, The same day wherein thou desponatest thy self to Christ and his Mercy, the self-same day thou must also repent, and come down from the tree of sin and misery; because these two things are so by God himself joyned together, as that no man must put them asunder, *Prov.* 28. 13. Wherefore let me entreat thee, that thou wilt stand there, and stand out no longer, no, not a day longer, but wilt entertain Christ with his mercy, like *Zachew*, this very day, penitently and joyfully, that you may be able to say, as Christ of the house of *Zachew*, truly this day came Christ and his mercy to my heart graciously. But this I shall pass over yet in one of these Motives.

Need you Incentives, or Motives, then consider these Six.

1. *Gods and his servants willingness, yea Mercies its self, of your sitting down under the shadow of Christs Mercy.*

2. *The Comfortableness of it.*

3. *The Seasonableness of it.*

4. *The Rareness of it.*

E 3

5. *The*

5. *The Delightfulness of it.*

6. *The Needfulness of it.*

1. *Gods and his servants willingness, yea Mercies its self.*

This Motive hath three Branches.

The first is Gods willingness. For,

First, The Father bids, and entreats you to sit down, and to accept of Mercy ; saying, As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live ; turn ye, turn ye, (loe how earnest he is, he bids you twise) from your evil wayes ; for why will ye die, O house of Israel ? Ezek.

33. 11. As if he should say, I pray you therefore accept of my mercy, according to that noted place, 2 Cor. 5. 20. As though God did beseech you by us.

Secondly, The Son bids you, and begs with you to sit down, saying, Come unto me all ye that labour, and are heavy laden. As if he should say, I pray you accept of Mercy, and I will give you rest, for sitting down under the shadow of my mercy brings rest, Matth. 11. 28.

Thirdly, The Spirit bids you, and entreareth you to sit down ; For, The Spirit and the Bride say, Come, Rev. 22. 17. As if he should say, I pray you accept of Mercy.

2. *His Servants are willing, and bid and entreat you to sit down. And,*

First, So the Apostle, speaking in the Name of all, entreats you, saying, Now then, we are Embassadors for Christ, as though God did beseech you by us : we pray

you

you in Christs stead , be ye reconciled to God, 2 Cor. 5. 20. As if he should say, We pray you all, to sit down under the shadow of Christs wings, and to accept of Mercy.

Secondly, And my unworthy-self pray you also in Christs stead to be reconciled to God (because unto me also, as I am a Minister of Christ, is committed the word of Reconciliation by Christ, 2 Cor. 5. 18.) and so consequently to accept of Mercy.

3. *Nay, Mercy it self* doth as it were speak to you, and bid you and entreat you to sit down under her, and to accept of her, saying, I beseech you in Christs name, be reconciled to God, and accept of my proffer. Thus I bring in Mercy her self, as entreating us, as the Apostle brings in Christs love it self, as constraining us, 2 Cor. 5. 14. And will you not be entreated now, by so many entreaties ? will you not be overcome by so many invitations, so eminently come ? Is it nothing with you, that as the Prodigals Father came forth himself, and entreated his elder son to come in, and to sit down, as the rest of his invited guests, at his younger brothers feast, when he saw that he would not come in, Luke 15. 28. So God the Father himself comes forth to you and entreats you to come in, and to sit down at your elder Brothers feast, which his mercy maketh ; because he seeth that you will not come in ? is it nothing with you that the whole Trinity entreats you ? Is it nothing that *Paul* in the name of all the Lords Prophets and holy Apostles invites you ? Is it no-

thing that Mercy her self, which also is God himself, (to say nothing of my worthless-self) doth pray you so? If there were a very sumptuous feast at a great Lords house, made for his Son, and one of you should accidentally come to that Lords house the same time, after many of his invited guests are set down, and the Servants should entreat him to come in, nay that Lord himself should come out, and invite him to come in and to sit down with the rest of his guests, and then the Son also should come forth, and entreat him, and after him his most intimate friend, which is next to him, should come likewise and beseech him to come in; yea, suppose farther, that great Lords Lady her self should come forth also, and beseech him to come in, and sit down at that sumptuous feast; I ask, whether that man could find in his heart to be so uncivil, and so obstinate as to say, I will not come in? I conceive he could not. And will ye, or any one of you be so wilful, and so unmannerly as to be like the Prodigals elder brother, refusing to come in when as that great Lord of Heaven, and

* *Isa. 25. 6.*

Earth, having made and provided a far greater * feast, than any Nobleman upon earth can

make, and which aptly may be called Mercies Feast, made for his Son, and Sons, his Son to entertain, and Sons to be entertained, entreats him (being, I will not say accidentally, but by good and special providence, so opportunely come to the hearing or reading of these words) to come in, and sit down at Mercies feast,

feast, and under Mercies shadow? O by no means, by no means. Beloved, if you do not regard me, nor my entreaties, nor will do any thing for my sake, yet come and sit down now, after so many entreaties of such eminent persons as those three glorious persons of the blessed and ever to be adored Trinity are; and for the sake of the holy Apostles, and of Mercy it self to be magnified for ever.

2. Consider the comfortableness of it, and that in four Respects.

1. In respect of the Greatness of Christs Mercy.
2. In respect of the muchness of it.
3. In respect of the swiftness of it.
4. In respect of the Lastingness of it.

First, In respect of the Greatness of it. For thy Mercy is great to the Heavens, saith David, Psal. 57. 10. And the Lord is of great Mercy; Or, as the Hebrew hath, Great in Mercy, Psal. 145. 8. that is, his Greatness. Now the greater the shadow of a tree is, the more comfortable that shadow is; and therefore how comfortable must the shadow of Christs mercy needs be, which is so great as that it reacheth to the Heavens! so that a thousand thousand thousand finnes of yours and mine may be covered with it, and many thousands more, when Gods fierce wrath waxeth hot against them, hide and shelter themselves under it. In the Prophet Micah the mercies of God

God are assimilated to the main Sea, Chap. 7. 19. now how great is the Sea, and how deep its depths?

* *Alii volunt tantum patere deorsum, Mare quantum sursum ad cœlum extolluntur altissimi montes; & profunditatem ejus non esse decem tantum stadiorum; ut scripsit Plutarchus in Æmilio. Danans in Phys. Christ. p. 68. unde, Gr. πένδε τῆς τῆς γῆς, procul a terra.*

* *Quantum scintilla ad pelagus collata tantidem est hominis malitia; si eam componas cum benignitate Dei. Chrys. in Esay, mihi. p. 279.*

forgiven me: For saith Christ, be it so, that thy sins are great, yet despair nor, for as thou art a great sinner, so am I a great Saviour, and as thy sins are great, so my mercies are great, even greater than thy sins are,

Some * write, that in some places the Sea is as deep, as the highest mountains in the world are high; which hath occasioned * some to say, That therefore our sins are but as a spark to the great Sea; and that as a spark is presently quencht, and swallowed, when it is cast into the Sea, and seen no more, so our sins are immediately swallowed when God cast's them into the Depths of the Sea of his Mercy, as it is said, that he will, Micah 7. 19. *And thou wilt cast all their sins into the Depths of the Sea;* because it is so exceeding great. So that this doth for ever silence that great cry which many a man makes, about the greatness of sins, saying, O my sins, how great they be! even so great that I fear they will never be

are, or can be ; nay, one writeth that Christ appeared once to a poor sinner, when he was going to destroy himself, and told him, do thy self no harm, for rather than thou shalt die, I will die for thee again my self: which must be looked upon as Hyperbollically spoken, if ever it was spoken, for properly Christ cannot die again, and I must confess that it did exceedingly comfort me, when once Gods hand and indignation lay heavy upon me ; as also that notable saying in *Ecclus. 17. 29.* (though Apocryphal) *How great is the lovingkindness of the Lord, and his compassion unto such as turn to him in holiness ?* as being agreeable to that famous Scripture *Psal. 31. 19. O how great is thy goodness* (and so mercy also, for they are both convertibles, as *Verum* and *Bonum*, Good and True) *which thou hast laid up for them that fear thee ;* which words, as they have been often comfortably used by sundry * eminent servants of God in their devotions, and distresses, so I believe are much applied still by penitent souls, ecchoing forth the same after penitent *David* ;

descanting upon the same, after this or the like manner. For oh how great, how grievous sinners were we ! Oh how we provoked that most gracious, and highest Majesty, by a height of iniquity ? and yet did he forgive us the iniquity of our sin, *Selah. Psal. 32. 5.* O mercy to be admired ! O goodness to be magnified from generation to generation ! Oh that the great

* *Aug. Medit. c.*
37. De Civ. Dei. l.
29. cap. 24. Solil.
cap. 22.

great God should look upon such great sinners as we have been ! Oh that Goodness it self should look after such as have been so bad ! as that they may well be stiled, wickedness it self ! Oh that the Light it self should look after such as have been so filled with darkness, as that they may be called darkness it self ! *Ephes. 5. 8.* So that here there is a Sea of sweetness streaming from that Sea of mercy, which floweth in the bowels of Christ, and a world of comfort arising from that high and lofty Tree of Life, Christ I mean, whose most refreshing shadow of mercy and goodness reacheth (as you have heard out of *Psal. 57.*

Major est rei Misericordia, quam omnium hominum miseria. Idem.

Et Gregor. Naz.

10.) to the heavens, and is greater than all our sins and misery. Oh that you would now sit down under it, as Christ's Spouse did ! Oh that you would be perswaded to it ! For can there be a more sweet, more delightful, more comfortable sitting than this ! Had you lived in the dayes of Solomon, had Solomon bid you sit down in a Chair of State by him, or above him, as he bid and made his mother *Bathsheba* to sit so, when she came to him with a Petition for *Adoniah*, as it is written, *Bathsheba therefore went to King Solomon, to speak to him for Adoniah.* And the King arose to meet her, and bowed himself to her ; and sat down in his Throne, and caused a seat to be set for the Kings Mother, and she sat on his right hand, *1 Kings 2. 19.* You would have told what sweet sitting

sitting that was. Again, had the lamps of your lives shined in the dayes of Christ, the heavenly *Solomon*, had you been made to sit down with those five thousands of people which Christ fed, and filled, with five loaves and two fishes, had you eaten of those wonderful loaves and fishes, had you been so satisfied with them as they were, had you seen how much was left for many more, you would have told what a sweet what a comfortable, what an acceptable sitting and eating that was, *Matth.* 14. 17, 18, 19. Well, this sitting down by, and under the shadow of Christ, who is greater than *Solomon*, *Matth.* 12. 42. And this sitting down (I will not say upon the green grass, as that peoples sitting was, *Matth.* 14. 19. but upon, or rather under, the Lords great and glorious heaps of Mercy, but now spoken of) is infinitely, incomparably sweeter than both *Bathsheba's* was, and that Peoples was. For is not a seat granted by Christ and even made of the very Mercies of Christ, for such as come to him with a petition, I will not say for *Adoniah*, but for their own lives, and soules, better than *Solomons* was which he granted to his Mother, think ye? And are not the loaves of mercy and compassion, more miraculous and delicious than those foresaid loaves were? Nay, are they not more filling, and more satisfying too? There being so much satisfactoriness in them, as that thousands, and thousands, and ten thousand times ten thousand, may eat thereof and be filled, and (as I said else-where) yet leave enough for so many more. What think ye?

And

And should not all this sweetness, this comfortable-
ness, this greatness of Christs infinite mercy move
you to sit down under the sweetness of his mercy ?
Oh that God would bring your hearts to it ! that you
may no longer defer it. Amen, So be it.

2. But I have not yet done with this comforta-
bleness (for all this text is for comfortableness) you
must also consider how comfortable this sitting is, *in
respect of the muchness of Gods mercy.* For what saith
the Lord, in *Exod. 34. 6. The Lord, the Lord mer-
ciful, and abundant in goodness and truth ; keeping
mercy for thousands.* What saith that sweet singer
of *Israel* of this muchness, *Psal. 86. 5. For thou
Lord art good, and ready to forgive, and plentious ;*
Mark, plentious in mercy, unto all them, them that
call upon thee ; and so to you also, if you call upon
him, namely as you ought, and as I have taught you,
for mercy. See also, *Psal. 5. 7. But as for me, I will
come into thy house, in the multitude of thy mercy.*
And there are no less than five places which say, that
God is even full of compassions, as *Psal. 78. 38.*
86. 15. 111. 4. 113. 4. 145. 8. Which
sheweth what a world of mercy and compassion,
therefore there is in him, he being infinite, so that
his mercymust needs be infinite too, and so conse-
quently, many more than there are creatures in hea-
ven and earth ; because God is greater than both,
and yet full of compassions. And is not Christ infi-
nite, as God, said to be full of grace also, *John 1.*
16. So that if thou wert as full of sin as the *Gentiles*
were,

were, *Rom.* 1. 29, 30, 31. being filled with malice, wrath, anger, lusts, and hadst had eyes full of adultery, 2 *Pet.* 2. 14. and thy mouth full of cursing and bitterness, *Rom.* 3. 14. yet thou needest not to despair, upon a true repentance and conversion, because he is so full of compassion. Again, I have formerly told you also how the mercy of Christ is like the great Sea, out of *Micah*, 7. 19. Now can any of you tell those infinite drops of water, which are in that Ocean of water? I know you cannot; nor can you tell those *infinite, infinite* mercies, which are in that Ocean of mercy, which is God infinite and blessed for ever. So that if thy sins were as many as the sins of *Manasseh*, which were more than the sands on the Sea-shore, yet those infinite mercies which are in the God of mercy, would cover them all, and ten thousand times more, if thou hadst committed so many more; because they are so many, even as those waters which are in the Sea, cover all those infinite, infinite sands which are in the Sea. So plenteous is Christ in mercy, even beyond all apprehension, conceipt, and imagination; I speak it to thy great and unspeakable consolation, if thou be penitent. For this now thorowly resolveth that grand Objection. I confess I am not guilty of such gross sins, as some are; but Ministers tell us, that as a ship being freighted with overmuch small sand, may sink into the Sea, as well as one that is freighted and filled with great and heavy stones, so a soul which is full of many thousand evil thoughts, and guilty of more than ten thousand

sand

sand evil deeds, which by many are counted to be but small offences, will sink into hell, as well as that man whose soul stands guilty of, and is fraighted with such great, and heinous sins, as are like great and heavy stones; and therefore I fear there is no mercy to be had for me, whose case this is, for I must confess that my soul is as full of such thoughts, as the Sea is full of sands; and that I have besides that, done and spoken so much evil, though not in so gross a manner as some, as that I am not able to number those evils which I have spoken and done, because they are so many. I say, this muchness of Christ's mercy, which I am now upon, will clear all this. For saith Christ, by way of concession, be it granted to thee, poor trembling soul, that it is so with thee as thou hast said, yet despair not, for as thy sins are many, and like swarmes, and like sands for multitude, so are my mercies many, nay many more. Go and number the Stars, if thou art able to number them, as God once said to *Abraham*, *Gen. 15. 5.* but I know thou canst not, and if thou canst not number them, be sure thou canst not number my mercies neither, for they are more than the Stars; and therefore if thy sins were as many as the Stars in the spangled skie, yet would I not have thee to despond, because I am full of compassion, *Psal. 78. 38. Psal. 111. 4. and plentiful in mercy, Psal. 86. 15. And I will redeem Israel from all his iniquities, Psal. 130. 8.* And for that end will intercede to the Father for thee, that he may forgive thee for my sake; for I am the propitiation

for

for thy sins, and not for thine only, but also for the sins of the whole world, 1 John 2. 1, 2. O what a world of mercy is here! O what a multitude of tender compassions, flowing in, and following one another, as it were by heapes! Which muchness of Christs mercy, caused there-

fore a * very holy man to say, that if one man had committed all the sins of the whole world and did grieve for it, that ever he should so proudly offend so good a God; and firmly resolve to do so no more for the future, God would not damne that man: I add, but as Christ said to the woman taken in adultery, and saying to him, when he asked her, *Hath no man condemned thee? No man Lord; neither do I condemn thee, go and sin no more,* John 8. 10,

11. So the same Lord Jesus Christ would tell that man, neither do nor will I condemn thee, though never so many should condemn thee; go and sin no more. So that a truly penitent and believing soul, may confidently and comfortably sit down here under the shadow of all these many and miraculous mercies of the Lord Jesus, and even triumph in the multitude thereof, saying, Where be those thine accusers, as Christ said to the woman, where be those

* *Divinae misericordiae tanta est, ut si quis universa peccata totius mundi commisisset; & doleat quod tum bonum Dominum tam superbe offendisset; firmiterq; proponeret amplius abstinere; Deus talem nunquam damnet. August. de quinq; part. Conf. l. 3. c. 44.*

thine accusers ? *John 8. 10.* And as the Apostle, *Rom. 8. 33, 24.* *Who shall lay any thing to the charge of Gods Elest ? it is God that justifieth, who shall condemn ? it is Christ that died, &c.* And therefore how, O how should this animate, yea inflame souls to flee to the Saviour of souls, and willing to part with all their beloved sins, and God-provoking abominations, to have their part in the multitude of his tender compassions.

3. *In respect of its swiftness, or readiness ; For thou Lord art good, and ready to forgive, Psal. 86. 5.* Saith David, *The slowest to conceive wrath, and readiest to forgive, Psal. 103. 8.* And did not the Prodigal's Father even run to meet his Son, when the Son did but go towards his Father ? *Luke 15. 20.* To shew, that God is more swift to meet us in the way of mercy, than we are to meet him, as we are coming away towards him out of the wayes of misery : And the reason of it is, because it is natural to him to shew mercy, and to be merciful ; for his Mercy is nothing else but his Nature and Es-

* *Misericordia in Deo nihil aliud est quam ipsius Essentia que una est, & qua una sapiens, iustus, misericors est.*

Zanch. de Nat. Dei l. 4. c. 4.

sence, as * Divines say. Now what is natural, and cometh naturally, cometh readily ; so that for this very cause, God is said to delight in mercy, because it cometh so readily and naturally from him, *Micah*

7. 19.

I have

I have read of *Henry* the 4th, King of England, that when a certain holy Martyr, called *John Badly*, was to be burnt in *Kent*, Anno 1409. and as he was in the fire cryed, Mercy, Mercy, the said King caused the fire to be put out to save his life, thinking he had called to him for mercy, when he in very deed called upon the King of Kings for mercy, as it appeared afterward : however, this I must confess did shew in that King a readiness to shew mercy to him that should cry to him for mercy ; but I must tell you my Brethren, that my Lord and Master, whose name is King of Kings, is not only as ready as he to shew mercy to such as call upon him for mercy (as appears in *Manasseh's* case, 2 *Chron.* 33. 12, 13. and from that fore-alleadged *Psal.* 86. 5. For thou Lord art ready to forgive, and plenteous in mercy to all that call upon thee. Mark to all that call upon him, and cry mercy, when they are, like that Martyr, in the fire of affliction, and feel the fire of the Lords great indignation) but much more : for that fore-mentioned King caused the same holy Martyr to be burnt for all, afterward crying, mercy Lord, Jesus, Jesus Christ, mercy, because he understood he called upon Christ and not him, for mercy, and refused his proffered stipend ; but the King of Kings will never, never cause those to be burnt in the fire of hell, whom once he frees from the fire and fury of sin, crying for mercy to him, in the same words of the same Martyr, and saying, Mercy, Lord Jesus, Mercy. Nay such is his readiness to forgive, as that if a poor

penitent, believing, trembling soul doth but say, I will confesse my sins to him, he forgiveth it before he doth it; as you may see in *Psalm*. 32. *I said I will confesse my transgression to the Lord, and thou forgavest the iniquity of my sinne. Selah.* So swift is the Lords indulgence, so hasty his benevolence; let me say therefore in this place, every one of you, as once the Lord said to *Paul* in a trance, *Acts* 22. 18. *make haste, and get thee out of Jerusalem quickly; For they will not receive thy Testimony concerning me.* So make haste to get thee, I will not say out of *Jerusalem*, but out of thy Natural condition, and out of thy lazy condition, wherein now thou art, quickly, for that will not suffer thee to receive my testimony concerning Mercy, nor to accept of the proffers which mercy makes to thee; that so being out, thou mayest cry out, Mercy, Lord Jesus Christ, mercy; and that the Lord may let you know, and see by prooffe the swiftness of his mercy; for which great Mercy, I beseech his heavenly Highness heartily.

4. In respect of the lastingness of it, for his mercy endures for ever, and his compassions faile not, *Lam.* 3. 22. *Psalm*. 106. 1. and *Isa.* 54. 10. *The mountaines shall depart; and the hills be removed; but my kindness shall not depart from thee, saith the Lord.* On the stability of the Lords benignity, which is said to be firmer than the hills and mountaines, that we might have strong, and sure consolation thorow its acceptation. I pray observe this, *Oh thou afflicted,*
tossed

tossed with tempest, and not comforted; that followeth immediately, *v. 11.* For this also clearly answers another great doubt of many a poor, comfortless, troubled soul, which saith I must confess that I am much changed, blessed be God; but then, I am fallen much from what I have been, and do too too often relapse, to the doing of that which I should not do; and that makes me doubt many many times, whether Christs mercy do belong to me, yea, or no. This, this lastingness of Christs mercy answers; For, saith Christ, be it so Dear soul as thou sayest, that thou art so fallen, and dost so Relapse; yet doubt not if thou have a care, to rise again, and be heartily sorry for it; For my mercy is an everlasting mercy, and it is new every morning, *Lam. 3. 23.* and whom I love once, I love to the end, *John 13. 1.* and again he saith *Can a mother forget her sucking child, that she should not have compassion on the fruit of her wombe? yea, they may forget, yet will not I forget thee, Isa. 49. 15.* Mark, here is Mercy and Love passing the love and mercy, not only of women, but of mothers, for lastingness and continuance; and should not the consideration of it even draw you to Christ, whose compassions never, never fail? *Lam. 3. 22.* though we both *fail and fall.* * One of the Ancients compareth Christ to an expert * *Clem. Alex.* Musician therefore, such as Terpander never was, I add; and such as David himself, that sweet singer of *Israel*, never was; For he

sings new songs of mercy still, and hath new kindes of modes, and variety of comfortable speeches still to fill our hearts and ears with new Songs of mercy still; because his mercy endureth for ever. *David* is much spoken of for his sweet lesson penned down in *Psal.* 136. and compared by some to a Nightingale for it; because he so doubles and trebles in it, as a Nightingale doth, when she is upon a sweet tone and note; repeating the same note of ever-during mercy, twenty six times one after another, for so often he saith it, *For his mercy endureth for ever, his mercy endureth for ever, his mercy endureth for ever, &c.* But the best of musitians, which is our Lord and Saviour Jesus Christ, how often doth he repeat over and over his sweet songs of mercy, how he doubles and trebles when he is in that tone! I dare say, he saith it a thousand thousand times over to a thousand thousand souls; nay, he uttereth new songs still, both by his Servants and Prophets, and by himself, changing his Note a thousand times. One while he saith, *I will be such a ones Father, and he shall be my Son; If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not be taken away from him,* 2 Sam. 7. 14, 15. Another while he saith, when he hath been a little while angry with us, and forsaken us, *For a little moment have I forsaken thee, but with great mercies will I gather thee: In a little wrath I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer,* Isa.

Isa. 54. 6, 7. Another time, *Thou hast played the Harlot with many lovers; yet turn again to me, saith the Lord, Jer. 3. 1.* As if he should say; and I will receive thee into the armes of my mercy, though many be the sins wherein thou didst relapse, and fall back again into the same sink of sin, which my soul abhorreth. And another time, when out of frailty the soul is gone in to *Bathsheba*, and hath dallied with lust, and played the wanton, even after illumination, as *David*, but now is wheeling about, and cries *Pec-cavi*, saying, with the same *David*, *I have sinned against the Lord, and done foolishly*; therefore, *Have mercy on me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions, 2 Sam. 12. 13. 2 Sam. 24. 10. Psal. 51. 1.* Then, and in such a case, he cometh either himself and saith, *The Lord also hath taken away thy sin, thou shalt not die*, or sends a *Nathan* to tell that poor soul so much, 2 Sam. 12. 13. But I say again, and cannot say it too often, that I do not mention all these wonders of mercy, to animate any of the Sons of *Belial* in their presumption upon these great and to be admired mercies of the Lord *Jesus*; No, no; but I must now after all this, knock off their fingers from laying hold thereon, as I did formerly, and tell them to their very faces plainly and boldly, that *Christ* is not only like a

* *Bern. Misericordia Dei melli, justitiave-ro aculeo comparatur.*

it hath it sweet — honey, so a

fine

sting to sting him that provokes it; for so he hath his honey, which is his mercy; but withal his sting, which is his justice or anger, wherewith he stings and plagueth and punisheth such as provoke him with and by their wicked courses, according to that dreadful saying, Deut. 29. 19. *And it comes to pass, when he hears these words, &c. and he bless himself in his heart, saying, I shall have peace though I walk in the imagination of my heart, to add drunkenness to thirst, the Lord will not spare him; but then the anger of the Lord, and his jealousy shall smite against that man, and all the curses that are written in this Book shall lie upon him, and the Lord shall blot out his name from under heaven.* And, Isa. 27. 10. *He that made them will not have mercy upon them.*

3. *The seasonableness of it.* Befored, a thing may be comfortable and yet not seasonable; as for example, a cold cup of water may be comfortable in a journey, and to a traveller, but not in a fever, and to a febricant; but this sitting under the shadow of mercy is both comfortable and seasonable, for it refresheth us both in our travelling to heaven; and when we are like Febricants in a grievous heat, being sin-sick and set on fire, as it were by the burning wrath of of the God of heaven: Or thus, when journeying for heaven, we are ready to faint, because great is our fear that we shall be tired, before ever heaven will by us be acquired, to quail away, because long is our way

way, to fall down because Gods wrath is against us, which from heaven is revealed, *Rom. 1. 18.* and from him cometh down; then how seasonable as well as comfortable is Christs mercy, and our sitting down under the shadow of it, even as another shadow is to another creature, when it is scorched, and grievously inflamed with another calor? So that I do not press upon you an unseasonable thing, but that which is as seasonable as any thing; and as for you, I know you are all for that which is seasonable. For, do not ye usually say as well as *Solomon, Eccles. 3. 1. There is a season for all things*; and this is a season for such a thing, and we will take it; and will ye not take this season, and lay hold on this seasonableness? Oh my brethren, can there be a greater seasonableness for you, to be taken by you, I ask ye? For, to give ye some few Instances more besides the former,

1. Is it not seasonable for us to do a thing, when it is high time to do it? and is it not high time for you to wheel about, as I taught you formerly, and to turn to God; to come away from sin for God, and by faith to sit down under the shadow of the mercy of God? Have ye not put that very thing off as much as any thing, from year to year, from moneth to moneth, from day to day, whilst almost every ^{one} day doth say, every day.

I will

*I will to morrow, then I will,
I will be sure to do it;
To morrow comes, to morrow goes,
And still thou art to do it.
Thus still Repentance is defer'd,
From one day to another,
Until the day of death is come,
And Judgement is the other.*

And is it not high time, then, and a seasonable thing for you to hearken to me in this thing? O defer it no longer, but take this season; be no longer like Ravens, whose voice is, *Cras, cras*, to morrow, to morrow; but like Doves, whose voice is, *Now, now*. And more especially be like Christs Dove in Cant. 2. 14. *O my dove that art in the clifts of the Rock*. And as that is said to be in the clifts of the Rock, that is, in Christs blessed wounds, who is thy Rock, 1 Cor. 10. 4. So be you also perswaded upon true repentance, and by faith, to get into the same clifts, or wounds of Christ our Rock for shadow, for in Christs wounds there is also a shadow, even an over-shadowing shadow of mercy, of pity, of compassion, for our unspeakable consolation. Some can speak of it from their own experience, what mercy they have found in these clifts, these wounds of Jesus Christ. I knew a man in Christ, who having been tossed a whole night about his Election, went

next

next morning, being the Lord's day, to a godly Minister, and opened his case to him, who told him as once *Staupitius* told *Luther*, in the like case; Brother, be of good Comfort, in the wounds of Christ thy Name is written; whereupon that man, though before he could not believe, nor receive any comfort at all, was immediately ravished with unspeakable Consolation. And therefore like so many Doves, get ye now forthwith to these clifts, and hide your selves in these wounds, crying as once those *Hierosolomitans* did, saying, *Hosanna in the highest*, that is, now save us thou that art in the highest, *Mat. 21. 9.* And now, shew us thy salvation, and now, have mercy on us, O God, according to thy loving-kindness; according to the multitude of thy tender mercies, blot out our transgressions, *Psal. 51. 1.* Thus make haste, and be not by any means like *Felix*, who said to *Paul*, Go thy way, when I have convenient season, I will call for thee, *Acts 24. 25.* For can there be a more convenient season for this than this? I press this haste the oftener, because there is great need of it, most men spoiling themselves by delayes.

2. Again, Is it not seasonable for us to betake our selves to the shadow of Christs mercy, for Mercy; when it is with us, as it was with *Niniveh* in the dayes of *Jonah*, when the Lord had said concerning it, yet forty dayes, and *Niniveh* shall be overthrowen, *Jonah 3. 4.* and when *Jonah* sate on the East-side of the City and made him a booth, and sate under it in the shadow, till he might see what would become of

of the City, *Jonah* 4. 5. For, is it not to be feared that the Lords decree is gone forth, that except we repent, and flee to his mercy for Refuge, a great part of Christendome within such a time, will be overthrown? Is not the great Turkish Army entered the Christian Territories? Doth not the grand Signior threaten us with a general Devastation? And is it not seasonable then for us to sit, I will not say on the East-side of *Niniveh*, or under the shadow of the Booth as *Jonah* did to see what will become of *Niniveh*, but under the shadow of Christs mercy, crying and saying, Lord, what will become of poor Christendome, if thou at this time hold thy peace? Spare thy people, O Lord, and give not thy heritage to Reproach, that the Heathen should Rule over them: wherefore should they say among the People, Where is their God? *Joel* 2. 13. Ah Lord, for *Zions* sake, hold not thy peace, but shew us thy compassion; for we know thee, and knew thee long before now, that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentesth thee of evil; *Jonah* 4. 2. And thou Lord knowest, that as in *Niniveh* there were sixscore thousand, so in Christendome many thousand persons that cannot discern between their right hand and their left, and also, we will not say, much cattell, but many precious Saints, and sons of *Sion*, which cry to thee day and night, saying, Will not the Lord have mercy on *Sion*? will he not make *Jerusalem* a glory in all the earth? Is not the time near come for *Jerusalem*'s walles to be built up,

Psal.

Pfal. 51. 18. Is not the time near come, which the Lord spake of by his servants the Prophets, saying, *I will lay thy stones with fair colours, and lay thy foundation with saphyres, and I will make thy windowes of Agates, and thy Gates of Carbuncles, and all thy borders of pleasant stones, Isa. 54. 11, 12.* O do good in thy good pleasure unto Zion, build thou up the walls of Jerusalem, *Pfal. 51. 18.*

3. Is it not seasonable for us to get us under the shadow of mercy, for mercy, when we are forsaken of God, as we are almost every day, Nay, are it may be, this very day; and shall not we go and cry to the Lord for mercy? saying every one of us that are so forsaken, *My God, my God, why hast thou forsaken me? Psal. 22. 1.* O have mercy upon me, and, *make haste my Beloved, and be like a Roe, or a young heart upon the mountains of spices, Cant. 8. 14.* that is, return as quickly as a young Hart, or Roe doth run, and let thy mercy also as speedily Return, and come with thee upon thy Saints; which like mountaines of spices, send forth their Redolent sent, and whose sent therefore is most sweet, and whose sweet prayers for Mercy, are like the sweet murmurs of Turtles in the clefts of a Rock, when they are left by their fellows, as the Saints also many times are; according to that fore-mentioned most famous Scripture, *For the Lord hath called thee as a woman forsaken, and greived in spirit, and a wife of youth, when thou wast refused, saith thy God, Isa. 54. 6.*

4. Consider the Rareness of it. Shadows are for men and beasts, but some beasts are not for shadows, but rather for the shining Sun: so though mercy is for all, *Rom. 11. 32.* yet are not all for mercy, *Rom. 2. 4, 5.* but one here, another there, is for it. Most men are rather for the pleasant Sun-shine of sinful delights, and of the sensual pleasures of sin for a season, *Heb. 11. 25.* *Rara avis in terris* ; he is a rare bird upon the earth, that cares for these mercies of Heaven ; For not one of a thousand that doth ; for though God be willing to shew mercy to thousands, *not being willing that any should perish, but that all should come to Repentance,* 2 Pet. 3. 9. whereby it plainly appeareth, that I do not perswade you to a thing which is vulgar, ordinary, common, but to one which is singular, extraordinary, and, as I shewed but now, exceeding rare. Now, are we not all for rare things, Rare meets, rare fights, rare seats ? Beloved, had you lived in the dayes of *Moses*, when the mercy-seat was up, *Exod. 25. 17.* from which the Lord was wont to shew mercy to his people ; how willing would you have been to see it, and to make towards it, to have Mercy shewn you from it, there being but one such mercy-seat in all the world ? Well, we also have such a mercy-seat the rarest also in all the world, called, *The Throne of Grace, Heb. 4. 16.* a Seat or Throne, not made as that was of pure gold ; but pure love, like *Solomons* chariot *Cant. 3. 20.* Again, a seat, not having two cubits and a half for its length, and a cubit and a half for its breadth, as that, *ibidem* ; but of

an infinite, both length and breadth, as you have formerly heard ; and should we not therefore be all for this rare seat ? should we not turn our faces (all of us) towards it, as the Cherubims there did look with their faces one to another, and so towards that mercy-seat ? and as the faces of the whole Congregation of the Children of *Israel*, were to be towards the same mercy-seat, as it is there required, *vers.* 20. *Toward the mercy-seat, shall the Faces of the Congregation be.* And should we not even run now to that Throne of grace ; and seat of mercy, and sit, I will not say upon it (that belongs to God) but under it, and under the shadow of it, *that we may obtain mercy, and find grace to help in a time of need*, Heb. 4. 16. O my Brethren, Let us be such rare birds, as those are who so are for Christs mercy, as I have shewn. *David*, did count the swallow, and the sparrow happy, for that they could have their Nests so near God's Altar, *Psal.* 84. 3. And will not you be happy also, think you, if you may be so near this mercy-seat, as I have shewn, and there make your Nests ? O yes, you may be as happy both as they, and as those who dwell in Gods house, doubtless, *vers.* 5. Beloved this my God put into my mind, as I was upon the practice of this duty, in my private devotions, before I had penned the same, and me thought it was exceeding sweet to me, and it did make me even mourn for the delight and joy which I took in it; and therefore I would not by any means omit it, but resolved to press it, and so accordingly.

cordingly do now press it upon every one of you, that heares or reads these words, saying ; O this very day, let every one of you be like those little Birds, the swallow and the sparrow, which so near God's Alter made their Nests, and had a place there to sit; and sing & make your Nest, as near as you may to that rarest Mercy seat, which I but now spake of, and there sit, as birds under the shadow of a Tree, and in their Nests, so you under that great Tree of life which is Christ, and under his blessed shadow, where your Nests ought to be, and there sing as the said little birds, I will not say, some confused songs as they do, but songs of Mercy, *Psal. 101. 1.*

5. *The Delightfulness of it.* For, *thy comforts delight my soul*, *Psal 94. 9.* All Rare things are delightful you know, and so was this rare sitting to Christ's Spouse; for saith she, *I sat under his shadow with great Delight.* Beloved, you know what a delight *Jonah* took in his sitting under the shadow of his booth, and under the shadow of his gourd, *So Jonah was exceeding glad of the gourd*, *Jonah 4. 5, 6.* Now, if it was such a delight to him, to sit under such a booth; and there under such a gourd which continued but till next morning, *v. 7.* O how delightful must needs this sitting be under the shadow of Christ's mercy, which endureth for ever, and neither doth nor can wither away, as *Jonah's* gourd did, and makes infinitely more shadow and delight for our souls than that gourd could make for *Jonah's* head; and will not you sit down under it, and pray to Christ that you may. O go, go my Brethren, and pray heartily that as
God

God made that gourd to come over his head, to be a shadow to him, so he will cause his mercy to come over, and for your souls, to be a shadow to them, and a delight to them, and so sit down there-under, as *Jonah* under the shadow of his gourd; and that now presently, being therein also like *Jonah*, which signifieth a Dove, whose tone is *Now*, as you have heard. But hereof more hereafter when I come to the Land of Delight.

6 Consider the needfulness of it; and that in regard of,

1. *This Life.*

2. *The Life to come.*

1. In regard of this Life; and that again upon six accounts.

1. Upon the account of Experimental knowledge. For without this fitting you can have none, so as to say experimentally from it, as the Spouse here said, *I sat under his shadow with great delight.* And as *Isa. 25. 4. Thou hast been a shadow from the heat.* Without it, my Brethren, the greatest of Scholars, when they have run thorow all sorts of Arts and Sciences, and have been Peripateticks, and Academicks, I know not how long, yet are but Scepticks, and stand like *Janus* in the field of knowledge.

2. Without it I do not see what you can do in fiery tryals and under grievous persecutions, when a shadow of mercy is more worth than

G

a house

a house full of money. Beloved, do not you see, how in a very hot summer season, when that burning Torch, the Sun I mean, throweth down its flaming beames, like flames of fire upon men and beasts; beasts do run to shadows, as not being able to endure such fervent throws. Answerably whereunto, I say, souls are not able to suffer such heats, unless they may then meet with such shadow-seats, or sittings, which are to be had under Christ. Christ himself did therefore so joyn himself in company with those three harmless Children in the fiery Furnace, *Dan. 3. 25.* because he knew that without him and his mercy, they would never be able comfortably to bear and to suffer that grievous burning heat, which was in that fiery furnace, whereinto they were cast, it having been heated seven times more than it was wont to be heat, *vers. 9.* And I have

* *Theodor. Hist.*
Eccl. 1. 3. c. 10.

* read of a very holy Confessor, called *Theodorus*, who suffered under *Julian* the Apostate; and being hanged naked upon the Gallows, was most grievously whipt with thongs, from morning to night, and so taken down and kept in iron chaines; that when he was let down some did ask him, what pain he felt when he was so cruelly used? and that his answer was, That at first he felt a little pain, but after that one did appear to him, who with a cooling, soft

soft linnen cloath did continually wipe his face from the drops of that sweat which appeared upon his face ; and that when his Tormentors left off beating of him, it was rather a grief than pleasure to him ; because he that so eased him of his pain, during his suffering, did also then depart from him : so that the comforting mercy of Christ, and our sitting under the shadow of it, is absolutely necessary, under grievous sufferings and persecutions.

3. So without it, how can ye bear Gods wrath ? when Christ himself had his conflict with his Fathers wrath, he had need of an Angel to come down from heaven to comfort him, *Luke 22. 43.* & do you think to lustate with the same wrath, without that Angel of the Covenant, Christ himself, with his mercies, to comfort you? What saith the Church, *It is the Lords mercy that we are not consumed ; because his compassions fail not, Lam. 3. 22.* It is said of *Jonah*, that when the Sun did shine hot upon his head, his gourd, which was such a comfort to him, being gone and withered, he fell into this pitiful pang of discontent, which made him wish in himself to die, and to say, *It is better for me to die than to live, Jonah 4. 8.* So when this shadow of mercy is gone, as that of *Jonah's* gourd, and the wrath of God like the burning Sun, shines fervently upon our hearts, as that other Sun upon

his head ; we will wish rather to die than live ; nay, be ready to curse the very day of our birth ; as once *Job* 3. 3. So that upon this account also, we cannot want Christs mercy.

4. And is it possible for ye (think ye) to hold out without it, in so many hard and long-lasting journeyes wch you must make, & labours wch you must undertake for heaven, & be accepted? No, no. *Quod caret alterna requie, durabile non est*; That is, that which wants alternal rest, cannot be durable. As for example, the painful labourer cannot stand to his work, and do it to an end, unless he sit down sometimes. So the weary Traveller cannot hold out in his journey, to his journeyes end, unless he rest between. No more can you go thorow such a world of duties, as lie upon you to be run thorow by you ; nor do such a multitude of work, as is to be dope of you, unless you sit down now and then under the shadow of Christs grace and mercy; Mercy being the way, by which we go up to God, and do good, as * one
** Petr. Lomb. dist. 46. l. 4. fol. 391.* faith well, for God. *I labour- ed more abundantly than you all,*
 faith Paul ; but how could ye do so much work blessed Paul ? Yet not I, faith he, *but the grace of God, which was with me,* 1 Cor. 15. 10. And therefore seeing we have this ministry, which requireth a world of work to be done by us, as we have obtained mercy we faint not, 12 Cor.

4. 1. Mark, we faint not; and how comes this ? through mercy, saith he, so that without Christs great mercy, we can never hold out in duty in that respect ; and besides that in another also ; in that, as I hinted at it first, your duties without it, will not be accepted, that you may be saved ; For, *not by works which we have done, but according to his mercy he saved us, Tit. 3. 5.* which caused a holy Writer to say, wo to the laudible life of man, if it be judged without mercy ; which is no more than holy David said before him. *If thou Lord shouldest mark iniquities, O Lord, who shall stand* (though he be never so holy) *Psal. 130. 3.* but then mark, what followeth, *But there is forgiveness with thee, vers. 4.* that is, forgiving mercy.

5. Especially in that weighty duty of praying and praying in faith, *Jam. 1. 5.* For then we take the greatest journey which we have to *undertake*, we go to do the hardest work which we have to *undergo*; we set our selves to discharge the difficultest of all duties, which do *beset* us ; we *impose* upon our poor weak shoulders the heaviest of all services which God doth *propose* to be done by us ; and unless mercy help us to bear what we take upon us to bear, though we had the shoulders of *Atlas*, we shall never be able to bear it, but rather shal be necessitated to forbear ; for Mercy must then help, *Heb. 4. 16.* Beloved, when a man prayeth as he ought, he accuseth him-

himself, arraigneth himself, condemneth himself, according to 1 Cor. 11. 31. Luk. 15. 19. And such is his charge wherewith he chargeth his soul, as that he is even ready to sink down under the heavy wrath of God, which he feeleth in his soul, and with the terrours of the Almighty, which like arrowes stick in his heart; especially when he hath met with many frowns from *Jehovahs* angry countenance, and with much of his indignation, before he betook himself to prayer and supplication; and whenas he is in prayer, God is angry with his very prayer, *Psal. 80. 4.* then it goeth hard indeed; and that maketh him cry out in prayer, and to say, *Thy wrath lyeth hard upon me, and thou hast afflicted me with all thy waves. Selah. And, I am afflicted, and ready to dy from my youth; whilest I suffer thy terrours I am distracted; thy fierce wrath goeth over me, thy terrours have cut me off, Psal. 88. 7, 15, 16.* So that Mercy, upon this account, is absolutely necessary, in prayer especially; insomuch that there is scarce a prayer made by any gracious soul, which is not fraughted with petitions for mercy, after the most perfect patterns of *Dauids* prayers wherein he did so frequently, and fervently cry to God for mercy; as you may see throughout the whole body of his *Psalmes*; which generally do flow, yea, over-flow like the main sea, with Requests of mercy, so that I may boldly say, that I know not a more usefuller, and needfuller

ler thing in prayer, than asking of mercy ; inso-
 much as that I, for my part, do always desire
 to spend the greater part of a solemn prayer in
 petitioning for mercy. Cry mercy, therefore
 my Brethren, above all things, and that in faith,
 when you speak to God in prayer; as thus,
 making use of something already mentioned
 upon another account, and some other besides;
 Lord, I have read, that when thou didst hang
 upon the Tree of the Cross, thou didst cry, and
 say, I thirst, *John*. 19. 28. Thirsting after my
 souls salvation : and as thou didst then thirst
 after that, so do I now thirst, in this heat, af-
 ter thee the Tree of Life, and the Water of Life,
 and thy Compassion ; O when shall I be satis-
 fied, and have this my great thirst quenched? O
 Now, now. Or thus, Lord, I have read, how
 thou didst once drown the *Egyptians* in the Red
 Sea, thereby shewing mercy to thy people,
 which else they would have destroyed, *Exod*. 14.
 27. O let my sins now, be like those *Egyptians*,
 and let them also be drowned in the Red Sea of
 thy great mercy mingled with thy precious
 blood, which will make it red indeed ; and let
 both even cover them all, as many as they be,
 as the great Sea covereth all those infinite sands
 that are in the bottom of it, according to thy
 holy Word, which saith, and *Thou wilt cast all*
their sins into the depths of the Sea, *Micah* 7. 19.
 Or thus, *Enter not into judgement with thy servant,*

for in thy sight shall no man living be justified; namely, without mercy, *Psal. 143. 2.* And therefore, O turn unto me, and have mercy upon me, *Psal. 86. 16.* And in thy wrath, remember mercy, *Hab. 3. 2.* Or thus, Lord, I have heard thy servant say, that in comparison of thy great mercy, all my sins are but like a spark of fire to the great Ocean; and therefore now, O my God, have mercy upon me, according to the multitude of thy compassions, and let my great, and grievous, and innumerable transgressions, be like a spark to thy great mercy, and let it, even now, forth-with, immediately quench the same, that they be no more seen. Or thus, cry with the woman of *Canaan*, and say, *Have mercy on me, O Lord, thou Son of David* (who have sinned after the similitude of *David*) *Matth. 11. 22.* For though I went not properly in unto *Bathshebah*, and did not slay, as he did, *Uriah*; yet have I gone in unto the sin of Lust, and Lasciviousness, and Wantonness, committed with mine eyes, or speeches, or imaginations; and likewise have slain my brother, with whom I have been rashly angry, and whom I have hated, *1 John 3. 15.* And then go on; and whereas she said, *My daughter is grievously vexed of the Devil*, *ibidem*, say thou, for else my poor soul will be grievously vexed of the Devil, namely, in hell fire for ever. Again, say, *Lord have mercy upon me, and help me*, vers. 25. And, *Turn me, and I shall*

shall be turned, Jer. 31. 18. O my God, turn me and make me of thy great mercy to come away from the tops of *Senir*, and of *Hermon*, and *Amana*, even from the lusts of my flesh, from the lusts of mine eyes, and from my pride of life, and from all that sinful company which formerly hath been so dear to me, and from all my fierce and Leonine anger, and from all my Leopard-like dissembling, hatred, falshood and hypocrisie, I humbly pray thee. Some haply will blame me for enlarging my self so, in these motives, both for so many sub-divisions, and such repetitions, and large inculcations of some things already and formerly pressed; but I must desire such to attribute it partly to my much enlarged affections, which in the studying of this great point, did so carry me out, even beyond my purpose; and partly to a kind of boldness which I took from others, who did the like, as they may see in Mr. *Baxters* Everlasting Rest, especially in the fourth and fifth motives. And Mr. *Bolton* in his Direct. for right comforting afflicted Consciences, p. 25.

6. In a word,* without it you can't be freed from any misery, evil, or destruction whatsoever, *Lam.* 3. 22.

2. In regard of the Life to come. Some things are

* *Nullus miser de quantacunque miseria liberatur, nisi qui Dei misericordia prevenitur. Concil. Araus. c. 2. Con. 14.*
vallued

vallued in one Country, but not in another ; as for Example, Gold is much esteemed in our Countrey, but not in another : For there is a

* *Helin.* Country, wherein they make so little reckoning of it, as that they make fetters

and manacles for prisoners of it. Again in *Solomons* dayes, silver was no more made of than stones, *1 Kings* 10. 27. and yet in our dayes it is enough made of. But the mercy of Christ is, and will be esteemed, not only upon earth, in our Countrey, but also in the Heavenly, not only in our dayes, but to all eternity with the Ancient of dayes. We have a notable place for this; *2 Tim.* 1. 18. *The Lord grant unto him that he may find mercy on that day; namely, of Judgement.* Mark, mercy will do us pleasure, and be needfull for us in the very day of Judgement, when Judgement will be kept in righteousness, when righteousness will be extended to all, when all shall come naked and bare before Christs dreadful Tribunal, to give an account of all that which they have done, when all that which they have done shall come to light. For all things discovered, *are made manifest by the light, Eph.* 5. 13. And when a manifestation of mercy will be more worth, than this whole worlds Signory: and therefore, O the need which then we shall have of mercy; that we may not, as those which here have shewn no mercy, be judged with-

without mercy ; but rather, mercy may re-
 joyce against judgement, *Jam. 2. 13.* By this
 you may all conceive, what use there is and
 will be, after this life is ended, to bring poor souls
 to heaven, and how those that are now in hea-
 ven came to heaven ; namely, by Christs infi-
 nite mercy and merits only. So that if any of
 us rapt up, like *Paul* into heaven, were permit-
 ted to view all those glorious and crowned
 Kings, stiled Saints, wearing their severall Dia-
 dems, and Aureolacs, which are in heaven, were
 allowed to ask every one of them, how he came
 to heaven, they would all with one consent an-
 swer him, and say, as the Apostle, *Not by works
 of righteousness which we have done : but according to
 his mercy he saved us,* *Tit. 3. 5.* And, *It is the
 Lords Mercy that we were not damned.* And there-
 as you desire to be saved, and to sit down with
Abraham, Isaac and Jacob, in the Kingdom of
 Heaven, *Matth. 8. 11.* be perswaded now to sit
 down under the shadow of the great mercy of
 Jesus Christ, who is the King of heaven. Or
 thus let me say unto you, according to that no-
 table saying in the Gospel, to be spoken to one,
 who being bid to a wedding, sits down in the
 lowest room, *Friend go up higher,* *Luke 14. 10.*
 So Friends, sit higher, namely, under the sha-
 dow of the highest Majesty, for hitherto you
 sat too where you sate, in that you were too
 much addicted to, and set upon the things here
 below

below, which are too low for your heaven-born spirits, and did not mind at all their sitting down in the kingdome of heaven above, nor that sitting down under the shadow of Christs sweetest mercy, which befits you better.

But I desire to come to a final conclusion and period of this most comfortable conclusion.

Beloved, shall I entreat you now to be ruled? shall I prevail with you after all this? or must more Arguments be used for you to be induced to sit down under the shadow of Christs mercy, besides all those which have been produced? I hope there is no need of it; but that you will be won by so much of Reason as hath been given, to give over resisting, and that from henceforth you will be insisting on the things so fully discovered; that Christs sweetest mercy by every one of you may be recovered; for why should ye stand it out any longer? Have ye never heard many a man say? I am weary with standing, I must sit down? and are not you weary of standing too? Me-thinks you should be, for have ye not stood, and stood it out long enough already? O let me beseech you dear Christians that you will sit down once, and stand no longer, nor stand it out no longer against such clear Convictions, Argumentations, and perswasions used; but this very day wherein you hear his voice in his Ministry, you will yeeld and submit to the evidence of truth, and demonstrati-

on

on of Gods holy Spirit, and so rest your selves under the shadow of his wings, that you may be able to say truly, this day *I sate down under the shadow of my Saviours mercy with great delight.* I will use no more sailes where now I am, to wit, in this Sea of matter, being now bound and bent to the Land; *I will strike sail, and make toward that Shore where my business mostly lieth, and so get into that Haven of rest which is now before me, there to rest a little while, and afterward I will go ashore, the shore I mean of delight; and the Lord be my good speed, when I shall be there, that I may do well there; whilst I do well there, you trading with me, and I with you, to make you partakers and sharers of that great delight, which is the Merchandise of that pleasant Land; Unto which I pray God now to bring both you and me, to our hearts content. Amen, So be it.*

The Third Observation is,

There is an exceeding great delight to be taken in Christ. Or,

The delight which a gracious soul doth, and we also may take in Christ, is exceeding, and will be exceeding great.

See Psal. 73. 25. Psal. 94. 19. Mal. 2. 1. For the illustration whereof, I shall propose and resolve these Six following Problems.

The

The First is, *How this delight in strictnesse differs from joy ?*

The Second is, *Whether this joy be so great, that it may be called the best among men ?*

The Third is, *Whether we may not take delight in Creatures too ?*

The Fourth, *Whether natural delight may not be as great, yea greater ?*

The Fifth, *Wherein this great delight consists ?*

The Sixth, *Why this delight is so exceeding great ?*

To the First, I answer ; That delight is of a larger Extension than joy,
 * *Avicen.* for delight is a * Genus to joy, which is a Species of it.

To the Second thus ; That this Question had not been moved, if it had not been for * some who
 * *Platonic.* have denied it, that such a

delight may be among men, as may be called best, taking best in the abstract, and delights to be generations, and imperfect motions, which will not hold in intellectualls; so that we therefore are bold to hold the Affirmative, because that which is best in every thing is the ultimate end, which is God, *pro re*, for the thing, who is the best ; and, *pro usu*, or for use. The fruition of God, which cannot be without a delight, so great as that it may well be called the best among men. For what is God ? Is he not the

Oce-

Ocean of all true consolation, the joy of a godly mans life, the life of his joy, the strength, the stay, the basis, the spring, the fountain of all his refreshments?

To the *Third*, I answer ; That according to the delight which is called *minor*, or the lesser, we may take delight in Creatures also, as you may see, *Psal.* 16. 2. but not according to that which is called *major*, or the greater here treated on, we neither may nor must, for that is reserved to God, *Psal.* 37. 4.

2. By another Distinction, That there is a delectation which we call a prime, or primary, and a secondary.

1. *Primary*, As that which is to be taken in God, and is also reserved for God, so as that according to it we may say as Christ, *Seek ye first the Kingdom of God, &c.* So, First delight yourselves in God, *Matth.* 6. 33.

2. *A Secondary*, As that in *Psal.* 1. 3. According to which in the second place, we may take delight in other things as Saints, and in the Law of God ; *But his delight is in the Law of the Lord.*

To the *Fourth*, I answer ; No. But simply, and of and in it self spiritual delight is greater than any natural or corporal, though it may be more * vehement, as being better known to the senses, and accompanied with

* *Aq.* 1. 2. 9. 31.

a cor-

a corporal transmutation: My reason is, because there are three things required to delight.

1. *The Adjunct, Good.*

2. *That whereto it is joyed.*

3. *The Conjunction it self.* But all these are greater in Spiritual delight, than in any Natural; because a Spiritual good is greater than a Natural, forasmuch, as for it, the other, I mean the Natural, is vilipended. Again, the intellectual faculty of the Soul is more noble than the sensitive.

The Conjunction it self, more intimate and inward, because the Intellect doth not onely touch but penetrate all, even with ease; and it is more firme too, because spiritual goods are incorruptible, and not like corporal, corruptible, 1. Pet. I. 18.

To the *Fifth*, I answer; That this great delight consists,

1. *In much motion.*

2. *In much dilatation.*

1. *Much Motion.* Every * *Agu. 1. 2. q. 3.* delight is a * Motion, but not every delight so great a Motion. Motion, you will say, *How can this be? Doth not Delight bring quietness rather than Motion?* I answer, Yes: And yet there remaines after that an immutation in the Soul, for which it is called a Motion. True

it is, that Motion ceases, according to the Execution of means, when the end is obtained, for which such and such means were used; but it ceaseth not according to the intention of the end thereof, because, as we desire what we have not, so we delight in what we have: and do we not experimentally find it so? Is not the whole soul moved, and much moved with delight, especially, when it is exceeding great? Doth not the Intellect, or Understanding stand strighted with the superlative, and most pleasant Idea's of purest delight? Doth not the Will bend and bow it self to that, when once true delight is entred? Are not our Affections transported when this delight is imported? O Beloved, did we but behold the inside of that man in whom this great delight is centred, we should see his very heart leap, his spirits dance, his mind change, because of so great a change.

2. *In much dilatation.* For a Saint, being much delighted, doth then much amplify and enlarge his heart, that it may abundantly, fully, perfectly enjoy that highest good, which it is so delighted with; and so this dilatation is nothing else but a motion to this latitude, which it tends to, and which becometh competent to delight, Metaphorically, in two respects.

1. In respect of the apprehensive faculty of the Soul; whereby is apprehended the con-
H
junction

junction of that good which is convenient for it, which is its Spiritual perfection and magnitude, according to which the soul is said to be dilated, and magnified.

2. In respect of the affective power of the soul, which doth acquiesce and rest in the delectable good, which it is delighted with, and even inwardly penetrates into, and so consequently doth so dilate it self, that it may contain and hold the same, and please it self excessively and abundantly thereby. For then, Oh the delectation which there is then perceived when the soul is so dilated! The enlargements which Saints then find in their before straightened spirits, do even infinitely transcend all the blandishments of this present world, being such and so great, as that no tongue can utter them, no pen describe them, no natural heart conceive them.

To the *Sixth* Probleme, I answer; That this delight is so exceeding great.

1. *Because of the rise and spring from which, and with which it cometh.*

2. *Because of the Manner, after which cometh.*

3. *Because of the season in which usually it cometh.*

1. *Because of the rise, from which, and with which it cometh.* For it riseth from so vast and large
an

an. * apprehension of the * *The. Aqu. l. 2. q. 31. Est affectio procedens ex apprehensione boni presentis.*
 chiefest good, as transcends any ordinary capacity, and ascends up to the highest majesty. Beloved, shall I tell you what is in my mind? when I look upon this rise of this great delight, me thinks I see an Ocean of all delectables before me; because of that confluence of all that truly good is, which this delight springs from, and which in a manner it containeth; for it followeth, as I told you formerly, the apprehension of the highest good, in which are concentrated all delectable and good things that can be imagined. Now what a great, vast, big thing the main Ocean is, and so consequently, that concavity which contains it, many of us, Marriners especially, do know. Semblably whereunto we may wel conceive also, what a great thing this great delight must be, which comes from such a Sea of delectables to us, and so (*Phil. 3. 12.*) apprehends the great God, who is that great and chiefest good to be apprehended by us. Oh it must needs be ineffably great, transcendently great, admirably great. O Souls, consider what I say, and see that you may be even ravished with this great delight, and that great and incomparable good, which it apprehendeth, together with all the desirables with which it cometh, they being such as, *Non*

possunt reticere, nec recitari; that is, may not be concealed, nor recited.

2. *Because of the manner after which it cometh;* for it cometh overwhelmingly, being like comforts which come so; as you may see; 2 Cor.

1. 5. *So our consolation also aboundeth by Christ, or floweth over,* as the * Original hath it. Beloved, if the

Ocean Sea should break over all its banks and bounds, how would it come pouring in with all its waves, and waters, and overwhelm us all! just so doth this great delight, which cometh after such a manner as I have shewn, overflow us, as coming from God with God, and ascending up even over us to God; as all the Rivers in the world run into the Sea, and so return to the place from whence the Rivers come, according to that famous Scripture, *Eccles. 1. 7.* Hence I say it is, that this delight is so exceeding great, because it cometh so pouring in upon us and into us, like the great

Sea; which caused once a

* *Ephrem.* holy man to say when he felt this great delight, and the joy of it. *O my God forbear, for I am not able to*

bear this joy, it is so exceeding great. And when * *Severianus*

* *Manchester ab* the Indian Saint was recovering from sickness,

he was heard say, *O my God, do not for pity so over-*

joy me; If I must still live and have such consolations, take me to Heaven. This he spake being overwhelmed with this great delight.

3. Because of the season in which it usually cometh; as namely in, or after great and superabounding tribulations, 2 Cor. 1. 4, 5. When height of heat, and heaviness of heart do concenter, when hell and horror our soules do enter; when scorchings & scourgings of tongues assail us, when friends and favourers fail us; when nothing but anguish and affliction is before us, and wrath and woe hang over us; when our Canicular dayes, which of all the dayes of the year, are the hottest, are come for us; that is, when our mourning time begins to commence, and our singing time is gone hence; then, and therefore this delight comes to be so great by the wise ordering of our great God; because our trouble and tribulation is also great; according to that fore-cited Scripture, 2 Cor. 1. 4, 5.

I come now to the Application of this Grand Observation. And,

1. To begin with a Use of Communication. Then why do many of us so little care or labour for this great delight? You will say, Who doth? I answer, Nay, who almost doth not? For as the Apostle said once, *Whereas there is among you envying, and strife, and division, are ye not carnall, and walke as men?* 1 Cor. 3. 3. So whereas some are for women, others for wine, others for sports, others for

new invented and strange apparell, others for strange meat, and for the belly, others for all manner of lasciviousness, which they act even with greediness, others for the world, and the profits, riches, revenues and emoluments of it, taking therein so much complacency, as that of them may be said, what *David* spake (*Pf. 16. 2.*) of Saints, that in them, that is, such low, base things, is all their delight; are ye not carnall and walk, and live as men, little caring, or labouring for this exceeding great delight? But, why, my Brethen, Why? Is it not,

1. Because you are ignorant of so great a good, as this great delight is, and the things therein contained, and thereby apprehended, as hath been ostended. The God of this world having blinded your eyes, like a Raven which striketh out the poor sheeps eyes, that she may not see the way to escape his tyrannie. Knowledge enough, some of you have in many things else, I know, but in this I dare say, you have so little, especially experimental Knowledge, as that what *Christ* once spake to *Nicodemus*, may be fitly applyed, and spoken to many an old hearer among us, *Art thou a master of Israel, and knowest not these things?* *John. 3. 10.* So art thou a minister, a professor, a hearer so long, and knowest not these things, namely the things which have been but now spoken of, this exceeding

ceeding great Delight, and therefore makest so little use of it.

2. Is it not because many of you have a conceit, there is a far greater delight to be taken in the things forementioned, than in Christ? Christ being unseen, and those other things which you take such pleasure in, seen, yea, felt some of them, which causeth this conceit; but I would have you know that you are meerly couened, and deceived. For, how can the delight of such things be possibly greater than this exceeding great delight, which I here preach up, sith the delectables, which this great Delight apprehendeth, are incorruptible, as I told you already, and undeceiving; but the delectables which your Delight apprehendeth, both corruptible and deceivable altogether, *1 Pet. 1. 18. Mat. 13. 22.* For loe, your delight for the present maketh a goodly, fair, gorgeous shew; but when it cometh to handling it is nothing but a feather, when it, to true light, is nothing but a shadow; when it cometh to weight, nothing but smoak; when it cometh to opening it is nothing but an image of plaister-work full of old rags, and patches within.

3. Is it not because of the worlds strong and and powerful enticements (*Prov. 3. 1.*) allurements, and ill Counsels, which are stronger than our good, and prove too hard for you, and will deceive you at last; as you may see in *De-*

man, 2 *Tim.* 4. 10. Beloved, the world hath a thousand cunning fishers, to lay before you pleasant baits, but all furnished with dangerous hookes within; it hath infinite strumpets of *Babylon* to offer you drink in golden Cups, full of sensual delights; but all mingled with most deadly poyson; it hath in every door an aluring *Fael* to intice you in to the milk of sinful pleasures; but all have their hammers and nailes in their hands to murder you, when they have lulled you asleep; and you are so simple as to yield to her rather than to us; to affect her *lies*, rather, wherein her strength *lies*, than truth and reality for your eternall safety; to elect her delights rather, though it be to your Destruction, than this great Delight, which we stand for, though it be for your eternall salvation. Oh folly! O madness!

4. Is it not because you are so unwilling to take *paines*, for the greatest and truest *gaines*, and so consequently for this great Delight, which by no means can be had & obtained, unless it be with all our might; for is not operation, at least

in part, the cause of its con-
 * *Aristot.* 2. *Ethic.* secution; so that famous
 cap. 2. * Writer, Delight is a con-

natural operation, without
 let. O sirs, you are loath to be doing, as some
 are, for this great, and glorious Delight; you
 love your ease, your beds, your boards, your
 lazy

lazy life too well, and that, together with these other Causes of your not caring for this great Delight, is, or will at last be your undoing; nay, hath it not spoiled you already? For, oh what a deal of sweetest content, and soul-ravishing pleasures, you lo se and *for go*, letting go this great Delight! there being no sense, nor reason for it at all, why Christ should cast away his sweetest love, upon such as cast away him; should bestow his heavenly solaces upon them which bestow so much needless time, upon pride & vanity, dressing themselves before their Glasses; should give himself to them, who give themselves to nothing but sensuall delights, which they pursue with all their might; should poure out those high, and heavenly things, which this great delight apprehendeth, upon such as poure in so much strong drink, with such unsatiableness, which he detesteth; and inebriate themselves with so much sinful pleasure as this vile, vaine world affordeth. No, No, he will not, he will not: He knoweth better what to do with those precious things, than to throw them away upon you, who do so dote upon those pernicious things; and therefore, Why will ye do so?

2. Let this serve for our Excitation, to labour for this delight, and to take it because it is so exceeding great; where give me leave to leave with you Directions of two sorts.

1. Di-

1. Directions shewing what meanes we must use to get it.

2. Directions shewing how you and I must take it.
For the first sort.

1. If any of you were not yet espoused to Christ, you must labour to be, that with this spouse, whose words these are, you may then be able so to take it as she did. There is no doubt then to be made of it ; For what spouse is there , which (having a Bridegroom alive which she dearly loves) is not delighted in him, and with him. Hence new married people, especially, have their great Delights ; so have men and women newly desponsated to Christ, theirs in Christ, Christ being graciously pleased to give his loves to them, who so newly have given their troth to him ; as you may see what joy, and delight those new-born babes, and newly married Christians had,
1 Pet. 1. 8.

Question. Thou wilt say, But will Christ have me, if I would have him ?

Answ. He will. O that you could make that good ! What if I bring his own written word for it ? Let me see it. Read what is here written *Hos. 2. 19. I will betroth thee unto me for ever.* Will you now believe me ? I am almost perswaded to it : but there are two things which do mightily discourage me : which be they ?

Answ. 1. Because I doubt whether he mean me, when he saith, *I will betroth thee.* *Answ.* If thou

thou canst but believe, he meaneth thee also; for the promises were made to *Abraham and his seed*, not seeds, but seed, which is *Christ*, Gal. 3. 16. Now to *Abraham and his seed*, were the promises made: He saith not, and to seeds, as of many, but as of one; and thy seed, which is *Christ*: And so consequently to all such as believe in *Christ*; for they and *Christ* are all one; and they also are *Abraham's* children by faith, Gal. 3. 7.

2. Nay, that very word *Thee*, maketh exceedingly for thee; for what was that people which the Lord spake to, when he said, *I will betroth thee*? Reflect upon *Hosea*. 1. 2. and *Hos.* 2. 2. and you will find it to be a people addicted to whoredoms, & adulteries, which it had perpetrated and committed; yet, *I will betroth thee*, saith the Lord; whereupon it followeth, that if the Lord could find it in his heart to love such a people, and marry it, he may love and marry thee also, nay, will, if thou canst believe him, though thou hast been a lewd man, or woman, a very harlot, an odious drunkard, a covetous wretch, a person ingulphed in sinful delights, suffocated in sensual pleasures. See farther what is written, *Ezek.* 16. 6, 8. *And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thine own blood. Mark,* the same thing is spoken twice, that we may take special notice of it, and believe God in it; yea, *I said unto thee*; Note, again it is repeated, *I*
said

said unto thee; For else, who would believe it, if the Lord had not said it; therefore he doubles it, when thou wast in thy blood; this is now spoken the 3d time, & yet no vain repetition, but a most serious affirmation, that by such a three-fold cord, which is not easily broken, the most free God, might be as it were tied, and bound to stand to what he hath spoken; and what was it, think ye? Oh, it was, that honey-sweet word *LIVE*. Oh faith the poore trembling, sinful, wrathful, adulterous, covetous soul of man, I shall surely dye. No, faith God, *thou shalt live*: and why Lord? to that the Lord answers, *vers. 8. And when I passed by thee, and looked upon thee, thy time was the time of love*; as if he should say, and that which moved and made me to say *LIVE* was *LOVE*. O sweet love, Canst thou love rhen such a poor wretch as I am? say thou that hearest me this day, and madest but now a Question of it; I see thou canst, nay I see thou sayest that thou wilt, and therefore why should not I believe thee? *O I Believe, Lord, I believe, help thou mine unbelief, Mark. 9. 24.*

2. *Quest.* But what is the second thing which doth discourage thee?

Ans. Because I fear, I shall not be true, and faithful to him; if I should go near so far, as to be in the mind to marry him, and that he will not therefore have me, because he knoweth so much by me, even as he knoweth what hath already

already been done, and discovered it self by me: *I Answer*, Oh let not this dismay thee, for *I will betroth thee unto me for ever*; Mark, for ever saith the Lord; to shew that he is not like a man who puts off his wife, if she prove unfaithful, and become an adulteress; No, no, he marryeth for ever, and he loveth for ever, *John* 13. 2. and he abideth faithfull, he cannot deny himself, *2 Tim.* 2. 13. and though he know it, that we will prove unfaithful, yet will he not see it; for what saith even *Balaam*, though a false Prophet, *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel*, *Numb.* 23. 21. See also *Jer.* 31. And besides, when he betroths us to himself, he doth it in Righteousness, *Hos.* 2. 19. that is, he bestoweth on us the gifts of * *Jun. & Trem. in* Righteousnes, that we may *Loc.* work righteousness, and not live in unrighteousness; whence it comes to pass, that though sin be in us, yet we be not in sin, that is, do not allow our selves in any known reigning sin, because we then know the Lord, when by marriage we are made one with the Lord, *Hos.* 2. 20. and so consequently dare not continue in sin against the Knowledge of the Lord; and therefore, tell me now, O Dear soul, whether thou be not onely almost, but even altogether perswaded to be married to the Lord? If thou be, then say so, as *Rebecca* once;

once, when she would go with *Eltazar* to *Isaac*, said, *I will go, Gen. 24. 58.* so say thou, I will go, and go to be married forthwith to Jesus Christ, that heavenly *Isaac*, who hath sent his servant to me this day, to move this matter of marriage to me; Oh blessed be the day, whereon such a blessed motion was made, and blessed be the messenger, who was sent with such a message for me. O sweet Jesus, I am coming, I am coming to thee, though it be somewhat late and long first, to take thee by the hand of Faith, for my most loving, and ever-living Husband. O, my dear, take me, oh take me, and let me be thine, and become thou mine, that I may say with thy Spouse, which is thy Love and thy Dear, *My beloved is mine, and I am his, Cant. 2. 16.* Is it done, O dear soul? I hope it is; if not, then O my God, do thou work both to will and to do in this, and in all other soules that hear or read these words, that thy Son may become their Saviour, their Lord, and their most loving Husband this day, and to all eternity, I humbly beseech thee.

I fear that I have been too long upon this subject, but there was reason for it, because it is the principal thing here to be done; as without which no good can be done to any purpose, to any, or by any of you, till this be done. All things else to be spoken hereafter about meanes to be used for the gaining of that great delight
which

which you are to get, are but appendices to this. This is foundation matter, as tending to the gaining of faith, without which no flesh can be either saved, or truly delighted; and therefore I hope you will easily, and willingly pardon me; for the future I promise to be breiter.

2. *Be grieved much.* Strange! Are not these two, grief and delight contraries?

I answer, *Yes.* Yet may grief beget delight *per accidens*, that is, by accident, and that both as it is in acting, and as it is in remembring.

1. In acting, so it causes a remembring of the delectable and diligible good, about whose apprehension we are delighted.

2. In remembring, so it causes delight, in that we remember how we escaped, and were delivered; whence it is, that sometime we are said to weep for joy. Agreeable whereto is also that of blessed *Austin*, *With*

** joy and gladness we remem-
bred sadness.* For of sadness
comes gladness, as you may

** Aug. de Civitate
Dei. l. 22. c. 11.*

see, *Psal. 30. 5.* And what think ye of those holy Martyrs which so rejoyced in God, and were so delighted with God? Did not their great joy and delightfulness in God spring up from their foregoing heaviness, and from their grievous sufferings, which they underwent for God. Let us hear some of their triumphant passages. Master *Sanders*, that blessed Martyr, used these words

words before he died, *I am merry, and I trust shall be merry mangre all the Devils in hell.* And Master Aimund burnt in France, after his examination was so full of joy & comfort, as that he did triumph with the Apostle, saying, *Who shall separate me from the love of Christ? shall tribulation, &c.*

Rom. 8. 35, 36, 37, 38, 39. Beloved how consonant is this to that in *1. Pet. 1. 7, 8.* *Wherein you greatly rejoyce, though now, if need be, you are in heaviness.* And therefore O blessed tears, O teares to be desired; For, from such tears spring joys, from joyes assurances, from assurances delights, even delights unutterable, incomparable, unparallelable. O sirs, set open therefore, set wide open your sluices, your eyes I mean, and let rivers of tears run down over your cheeks, that Christ may delight your hearts.

More Particularly.

1. I would have you grieve then especially, and first, when you go about that marriage, which I but now motioned to you, and mentioned among you, for then it is most seasonable, as you may see, *Acts 2. 37.* according to *Zech.*

12. 10. and when you do grieve at such a time, grieve and weep most of all for this, that Jesus Christ that dearest Saviour, hath been so much abased and abused, refused and rejected by you, in that you have so long stood it out against him, and would not have him, when he would have you, and even woeth you, as a man woeth

a wo.

a woman, again and again, day by day, and Sabbath after Sabbath, to win your good will ; and so consequently, for that you have so long wanted and been without so loving and precious an husband, who so loved you, as that he gave himself for you, *Gal. 2. 20.* For this purpose is that notable saying, *Zech. 12. 10.* *They shall mourn for him, as one mourneth for his onely Son, and shall be in bitterness for him, as one that is in bitterness for his first-born.* O sirs, do but hearken to me in this, and do this, and I assure you by the never-failing word of God, formerly alledged out of *Psal. 30. 1.* that it will not be long, before faith will come, and Christ, by faith, will become your most dear and everlasting Husband, to oblect, and to delight, fill and feast your most heavy and sadden hearts for a season, with unspeakable consolation ; according to that famous Scripture, *Mal. 3. 1.* *Behold, I will send my Messenger, and he shall prepare the way before me ;* which is done, when we are brought to a due, and deep humiliation, and to weeping and mourning for Christ : and then, mark what comes after ; *The Lord, whom ye seek, will suddenly come, even the Messenger of the Covenant, whom ye delight in ; behold, he shall come.*

2. I advise you, that after you are espoused to Christ, yet you grieve and mourn, as often as you may ; like *Sampsons* weeping Spouse, which mourned and wept, and bedewed her cheeks

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with

with teares all the time, during which her wedding, and the dayes of feasting lasted, *Judg. 14. 17.* Sobe you Christs weeping Spouses, mourning now for one thing, then for another, and more especially in praying, and meditating for sin, and for the want of Christ, and want of Grace, and want of Assurance, I mean the Assurance of Gods favour, pardon of sin, and your future felicity and salvation, which you expect to an endles duration ; for then commonly (I for my part do find it so) cometh that joy which I mentioned when I spake of weeping for joy ; as it is written, *They that sow in tears, shall reap in joy, Psal. 124. 6.* O sweet weeping ! Oh how Saints therefore do prize those precious things, which we call tears ; I mean such tears ! Oh how they look upon them as so many pearles in their eyes, and falling from their eyes ! Oh that my head were full of them, even a fountain of them ! mine eyes full of them, my cheeks full of them ! Or thus, *O that my head were waters (as Jeremy wished once, Jer. 9. 1.) and mine eyes a fountain of teares, that I might weep day and night for my sins, and my wants, and my weakness, and my having so long lived in the tents of Meshech, without Christ, without this great delight, which cometh by Christ ; but hereof more hereafter, for I am bent to press this mourning again and again, as occasions shall present themselves, because it is a chief thing.*

3. *Love much.* For is not
 * *Love* also a cause of de- * *Agu. 1.2. q. 32.*
 light? Beloved, if you will a. 7.
 not believe me, believe *Ja-*
cob, who loving *Rachel* with a love surpassing
 the love of ordinary lovers, so passed his many
 years, wherein he served *Laban* for her, labour-
 ing hard, not as a Son, but as a Servant to him,
 as that they seemed to him but a few dayes, for
 the love he had to her, *Gen. 29. 20.* which
 plainly sheweth what a delight much love cau-
 seth, in that a whole year is as a day with him
 that loveth. Now if the love of, or to women
 be so great, and cause a delight so exceeding
 great, what a love then is that which passeth
 the love of women? I mean, that wherewith
 we love God, and what a delight must that
 needs be which that love produceth! O it must
 needs be admirable, incomparable, unmatch-
 able. Beloved, Love is lovely, and Love is uni-
 tive; I mean Gods love chiefly, for it concate-
 nates and links the lover with the beloved, men
 with God, the creature with the Creator, who
 is God blessed for ever. O blessed Love! and
 therefore, O what a delight! Oh what a con-
 tent! Oh what * joy! Oh
 what a complacency must * *Gaudium exim a-*
 needs thence-from arise, *moris Comes esse di-*
 when God and the godly, *citur. Gran. 2. cap.*
 Christ and Christians are p. 495.

so united, and come together ! Oh it must needs be like the delight, which a bride takes, and meets with, when she meets with her beloved, and she and he come together. Come then my Beloved, and *Love the Lord, all ye his Saints, and love him much*, as those *1 Per. 1. 8. though they never saw him*. Nay, come and love him with all your hearts, with all your soules, with all your might, *Deut. 6. 5. with all hearts sweetly, with all your souls wisely, with all your might strongly*. For, *Love is strong*, when it is true, *even as strong as death, Cant. 8. 6.* O sweet Love ! how I love thee ! Oh that I could alwayes live with thee, and by thee ! Oh that I could do nothing else, or if I must not say so, little else but love ! O love for delight ; and oh the sweet life of Love, which we live whilest we love ! O my Love, sweet Saviour, thou art he whom my soul so desires to love (*Cant. 7. 12.*) O give me thy love, and then I will give thee my love, nay loves ! O help me to give unto thee my love ! O let thy Banner over me be love (*Cant. 2. 4.*) that I may be able to say of thee, *His Banner over me*, such a time, *was Love, Cant. 1. 4.* and let my manner of living with thee be love, even all love ; that thou mayest say to me, *O my Dove, Cant. 2. 14.* And, *O love for Delights, Cant. 6. 7.*

4. *Let Memory help ye* ; For that also will cause delight, because Delight comes by the pre-

presence of a delectable good, any manner of way taken, and apprehended. But a thing is present as well by Memory, as actually. We should have a Notable place for this, if the *Hebrew* would favour us in it, *Psal.* 37. 3. Thus rendered in the vulgar Translation, *I remembered thee, and was Delighted*; whereas the *English* reads it thus, *and was troubled*. Well, I look upon this as a mighty help, and you will so look upon it too, when you shall have heard what I shall say; And therefore give me leave to speak on, and let me intreat you with all seriousness and soberness, earnestness and eagerness, to remember what is past. When you were in a greivous Conflict with Satan, and Christ helped you, and delivered you out of the mouth of that roaring devouring Lion; as *David* his Fathers Lamb, *1 Sam.* 17. 34, 35. when you were in a Wilderness with *David* and his men, that is, in *want*, wanting the presence of your best beloved, and wanting the *fight*, and *light* of his Face, and wanting Assurance, even the assurance of his love, and of the pardon of sin, and of your everlasting blifs; and he came to you as *Abigail* to *David*, with bottles of wine, clusters of raisins, and cakes of figs, *1 Sam.* 25. 18, 19. to refresh him, and his wearied men therewith; that is, with his flagons of sweetest wine, spoken of *Can.* 2. 5. with Cordials made, I will not say of figs and raisins, like hers,

but of amber, and pearles, to wit, himself, who is that pearle of great price, *Matth.* 13. 45, 46. And of his precious blood, which is like Ambergreece, nay better, and better than all her raisins, and figs, and bottles of wine; because they refreshed your very souls, when he spake to you, and said, *Loe, here I am, to comfort your hearts; and loe my precious blood, to wash, and to cleanse your souls, 1 John 1.* when you were in an agony, being tossed about your Election, whether ye be predestinated, or no, it may be all night; and about the forgiveness of your sinnes, as doubting whether God would forgive them; and he come the next Morning (as it was my case once, blessed be his holy Name for it, Now, and for ever, O for ever) and so spake to you, or to thee, that readest these words in particular, *My son, be of good cheer, thy sinnes be forgiven thee, Matth. 9. 2.* And, *Loe, thy name is written in the booke of life.* When thou wast in a most fervent heat, being set on fire, as it were, by the hot burning wrath of a sin-revenging God; and he hiding his face from thee for a small moment (*Isa. 54. 7.*) (which also was my most sad condition once, in so much as that I felt, methought, even a sensible burning heat in my very tongue) he came and spake to thee so comfortably, as that thou wast able to eccho forth the same words which we read in *Isa. 12. 1.* O Lord, I will praise thee;

thee ; though thou wast angry with me, thine anger is turned away, and thou comfortedst me ; and thou hast been a shadow from the heat, *Isa. 25. 4.* When thou wast fallen into grievous sinnes and ensnarements, which took thy vail from thee, I mean thy love, which covers all, and wounded thee most grievously, as thou wast travelling towards the heavenly *Jerusalem*, which is blessed ; from *Jericho*, this wicked world, I mean, which is accursed ; like those thieves which so used that poor man, which travelling from the earthly *Jerusalem* to *Jericho*, and fell among them ; he passing by thee, looked on thee, like that good *Samaritan*, *Luk. 10. 33.* and had compassion thee, thou being left half dead, almost dead ; and poured in wine and oile, that is, the sweet wine of his dearest love, *Cant. 1. 4.* and the oile of gladness above thy fellowes, *Psal. 45. 7.* saying, Loe my love, wherewith I have loved thee, from everlasting, and shall love thee to everlasting ; a love surpassing all love ; for that love it was which caused me to lay down my life for thee, *Rom. 5. 11. Gal. 2. 20.* And loe, my joy, O my joy, which I will give to no other, but onely to such as I love. In short, let all Gods saints alwayes, or very often, remember that sweet time when God and they came first acquainted together ; when together with him, his Father gave us all this ; when all things to us, and in us, became new ;

when New was our acquaintance, when our acquaintance was with the Father, when the Father loved us for the sake of his Son, when his Son killed us with the kisses of his love, when love wooed us, love followed us, love filled us, because it was the time of love; oh this remembring this remembring, how it works, how it delights how it pleaseth! oh the glorious, oh the delicious effects which such a Remembrance *produceth*, when from such things such matter of sweetest Delight a gracious soul *deduceth*! O my soul, do thou therefore *David-like*, spouse-like, Saint-like, remember such things still, that thy Delight may be maintained, yea greatned still; And do thou, O my God, remember me also still, and make me to remember thee, and thy sweetest dispensations towards me still, I humbly pray thee; And let every soul that hears or reads these sayings of mine, say, as God once said in another case concerning *Ephraim*; *I do earnestly remember him still*, Jer. 31. 20. So, I will earnestly remember him still; namely, God all-gracious, God all-merciful, full of all pity, full of compassion; and I will remember also his gracious dealings with me still. O Blessed souls, so say, and so do ye, and the God of all power be with you, and enable you for so doing; *Amen, so be it.*

15. Let operation or working also further you; For doth not it cause delectation to? O yes, inso-
much

much as that by * some it is defined to be a connatural operation without letting ; * *Aristot. 2. Eth. cap. 12.*

and the Reason why operation is said to be the cause of delectation, is, because delectables delight not, unless there be a Conjunction between them, and the thing, or person delighted ; which may be either by knowledge, or by inspection ; and unless they be had ; but such a kind of having, is nothing else but using, and that is by working. Besides, do not we all find it so, and know by Experience what delight we take in our doings, works, and Actions ? for Example ; as Ministers, in our sermons which we have studied, as Craftsmen in our handy works, especially when the work done is well, and curiously done ; so that without doubt, doing, and especially well-doing, will very much advance this great Delight, which here I go to preach up with all my might. Up then, and be doing, and that for Christ, because great will then be your Delight in Christ ; for when we are doing, God is doing ; when we are mighty in operation, he is mighty in Consolation.

Quest. You will say ; what would you have us to do ?

I Answ. Salvation-works ; for so it is written, Work out your salvation, Phil. 2. 12.

Quest. And what be those salvation-works ?

Answ.

Ans. 1. Believing and living by faith.

2. A maintaining of good works.

1. *Believing and living by faith. For this is the work of God, that ye believe on him, whom he hath sent, saith Christ, when the people asked him, as you ask me, What shall we do, that we might work the works of God? John 6. 28, 29. And Heb. 2. 4. The just shall live by faith. O sweet life! O life of lives! O life for delight! Beloved, that work is most pleasing, which above all other causes us to take Delight in the doing of it; the subject matter of it whereupon it works being most pleasant; and such a work is beleiving, for it maketh us see the fairest of all men (John 8.) it sheweth us the New Jerusalem adorned as a Bride for her Bridegroom, Rev. 21. 2. bespangled with glittering Diamonds, paved with purest gold, beautified with glorious mansions, beautified with spacious dimensions, enriched with rarest and richest pearles, beshined with brightest light, which from every point is poured forth for the children of light. And is not all this most pleasant, delectable, amiable, and therefore able to ravish us with its rareness, to raise us with richness, to perswade us by its pleasantness, and to gain us by its greatness to believe, and to act by faith, and to live by faith, that we may live such a pleasant life, as the life of faith affordeth, and may be so delighted with the Lord, as well as you may be by virtue of those*
 * delights

* delights which are in faith, and come by believing in the Lord. O souls, believing is the principal work and thing here to be done; and without it no true

* Called, *Delectationes Fidei. Jan. & Trem. in Psal.*
37.

delight can be taken in any work or thing. Let a man fare, like *Dives*, deliciously every day, let him feed, like the *Israelites*, upon Manna and Quails; let him apparel himself in cloth of gold; nay, let him go to a higher strain, let him strain himself much to pervolve and to read the sacred leaves of the Book of Life much; let him ply the Throne of Grace with praying much, yet if he believe not in Christ, what delight can he take in Christ? Christ being resolved to impart his mercy and merits to no man living, unless he lay hold on him by believing, and live by his faith in his Name. Believe therefore, O believe, dear hearts, and live by believing, that is, live upon promises, live upon Christ, persuading your selves upon every occasion, that such and such a promise, nay, every promise concerning you, God will make good unto you; and extract what virtue you can from Christ by a like persuasion, for a godly life, and for the gaining that great delight. And thou, O my soul, if others will not, do thou live this life; for then thou beginnest to live, when by faith, thou beginnest to live, not before, thou art

as it were dead before; wherefore, O my dear soul, now this very day, begin to live such a life, if thou didst not before, it being a life like sugar, not only sweet in it self, but able also to sweeten all things else that appertain to life, centring and placing thy whole delight in the Lord of life. O my God, help this people, and help me also to live such a life. O Lord of life, put life therefore in this word of thine, and in them, and in me, that we may live to see, and to enjoy that great delight.

2. *Maintaining good works*, according to Tit.

3. 8. Works being good will do a man a world of good, for they will exhilarate his mind, mind him of his proper place, place him in heaven, heaven his soul in delight, delight being the reward of him that serves the Lord with all his might. To it, therefore my brethren, to it, and having first believed in Christ, and then living by the faith of Christ, spend and impend your time in the service of God. Next, engross duties, be a *Helluo*, a swallower up of good things; and let the living God have the preheminance in all thy doings, doing more for him, than for any man living, especially upon the Sabbath day; let him be served all the day with a holy care, and affection, zeal and circumspection, diligence and dilection, and you shall surely delight your selves in the Lord, for the mouth of the Lord hath spoken it. *If thou turn away thy*
foot

foot from the Sabbath, from doing thy pleasure upon my holy day, and call the Sabbath a delight, the holy of the Lord, and honourable, and shalt honour him; not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thy self in the Lord, Isa. 58. 13, 14.

6. In the next place, *Make use of Admirati-
on*, which also *causeth Delectation; because it is accompanied with a desire to learn some new thing, and with hope too, that we shall obtain what we do desire; and because men admire rare things, as you may see, *Pf. 8. 1.* which also are delectable, and so consequently delight us: Because,

* *Aristot. 1. Rhet. cap. 11.*

1. *Of Desire.*

2. *Operation.*

3. *Newness.* As you may see, *Cant. 3. 1.* joyned with *vers. 6.*

Where note, *That the rarer the Delectable is, the greater our Delight is.* Stand admiring therefore, and greatly wondering at the great, the wonderful, and to be admired works of Christ if you would take great delight in Christ, for they are all rare; Here learn of *David, Psal. 8.*

1. And as he then admired the Heavens and the

* *Aquila est etiam
Syderus, coeleste, in
quo 4. stelle. Cale-
pin. in aquila.*

* The 7. Stars.

* *Ante genna tauri.*

* *Juxta taurum
quoque.*

* *Arcturus est stella
in Signo Bootæ, post
Caudam majoris
ursæ.*

the hosts thereof, even those
Syderial * Eagles, and glo-
rious Luminaries, the Stars
I mean, which shine so
bright by night, so do you
admire the same, looking
upon them (as he did) in
the night, when others sleep
for your souls delight. For
then a man may see the
* *Pleiades*, * *Orion*, * *Massa-
roth*, or the Twelve Signes,
and * *Arcturus* with his Sons,
Job 38. 31. and those other

Luminaries which are in that spangled Skie. I
for my part have taken great delight in it, when
rising on purpose by night, I did thorow a
Window, standing open towards Heaven, like
Daniels towards *Jerusalem*, lift up mine eyes with
Abraham, *Gen.* 15. 5. and beheld the sparkling
Diamonds, which are in that gay and glorious
Canopy above, and there are severally to be
distinguished by their Zones and Circles, under
which they are, some moving, and some not;
all minding me of my sweet and blessed Savi-
our, that Star of *Jacob*, *Numb.* 24. 17. and of
my future most blessed and longed for conditi-
on in glory, wherein those painful and right-
preaching Teachers, who have turned many unto right-
conscience, shall shine as the Stars for ever and for ever,

Dan.

Dan. 12.2. O admiration for delight! O delight for admiration! But oh vvhat a Sea of matter am I entered into! It is time for me therefore to take dovvn my Sailes vvwhich I have now expanded, and to drayv near to that shore of matter, which I more aim at, for the vvinning and saving of souls: Only, one thing more I vvill touch and teach here, before I let fall the Anchor of this my present prosecution of the thing in hand; having considered and admired the vvonderful vvorks of God above, let us come dovvn again, for our delight, and consider his vvorks belovv, especially that of man, the Master-piece of the vvhole Creation, belovv Heaven. Not to speak of the curious fabrick of his Body, vvwhose Head stands up like a Towver, Eyes sparkle like Stars, Cheeks resemble Roses, Oh vvhat a rare Soul hath he! Oh vvhat a Memory! What an Understanding! By his Understanding together vvith Gods assistance have been invented so many Rarities, Arts, Sciences; and especially that of Musick, vvwhich I desire to speak of a little more than all the rest, because it makes most for my present purpose, vvwhich is to put you upon delight, it being an Art for delight by reason of its * harmony. I confesse it is of all Arts thought to be the meanest; and yet of six notes curious-

** Whatsoever is harmonically composed, delights in harmony. Relig. Med. p. 155.*

ly

ly varied, are made a hundred kinds of heavenly sounds, that ravish heavenly minds.

*And with division of a choise device,
The hearers Soul out of his Eares entice.*

Nay, so mighty, and strong is its operation, as that even evil spirits have been driven away, and men refreshed by its delectation, 1

*Sam. 16. 23. And * Alex-*

** Alex. ab Alex. ander ab Alexandro doth affirm, as that as he, and others of his company travelled through Apulia in the*

heat of summer, and heard Musicians playing upon divers instruments in every village, they enquired the Reason, and understood that they were such as cured the *Tarantuli*? whereupon he and the rest being desirous to see this Experiment, dismount from their horses, and went into an house, where one was to be cured, whom they found, not onely speechless, but also senseless in appearance; and yet nevertheless, after that the sweet instruments had played a while, he began first to move his hands, then his legs in measure, according to the stroaks of the musick, and at last rose; and when the Instruments ceased to sound, the sick man again swooned, and fell back in his old disease, and lay for dead; and when the Instruments sounded again, he forthwith

with rose as before, until at length, all the poyson wherewith he was infected, was dissipated and dissolved, and he returned to his senses, and recovered perfect health. To conclude this; there is such a proportionate sympathy between the mind and musick, such a secret familiarity, as one saith well, that all our affections are diversly moved, according to the divers kinds of harmony; and therefore, oh what a man is man! Oh how rare are his parts, and how admirable is he! And if he be so, What a God is our God who hath made him so! and *How admirable is his name in all the earth* (Psal. 8. 1.) who hath made such an admirable piece of a piece of earth! Oh the delight that this admiration causeth! Oh the sweetness that it yeeldeth! Oh the musick that it maketh both in the eares of him that made man, and in the eares of man who maketh it!

7. The last thing which will notably advance this great delight, is *Extasie*; whereby the soul of a Saint is even abstracted from terrestrial, and so attracted by the power and puissance of divine love; as that for the present, she is, as it were, gone to live in heaven (Phil. 3. 20.) being grown into a familiar acquaintance with the God of Heaven.

Of this Extasie, the Seraphical Divines make three sorts. One,

1. Of *Wonder*.
2. Of *Affection*.
3. Of *Action*.

Action is added, because a man is not to live above himself by extasie and transportation, and under himself in conversation.

The *First* of these three is, in *splendore*, or brightness.

The *Second*, In *calore*, or heat and warmness.

The *Third*, In *labore*, or labour and painfulness.

In this Extasie the primitive Saints had such complacency for the most part, as that it was said then; Never was Saint but had Extasie.

For they did * even labour, by a liquefaction of their
** Legatus Theodor.* soules into God, to espouse
de vitis Patrum. themselves to God so, as to
In primis, de Simeone put themselves out of the
Prisco. natural deportment of the

body, and to live on divine Extasie, without living, as it were in the body : Nay, some so lived as that it was doubted whether they were living men dead, or dead men living; and therefore no wonder that their delight in God was so exceeding great. Saint *Jerome* calls God to witness to it, saying, *Testor Deum*, I call God to record,

record, that after many weeks fasting, it seem-
ed to me, that I was among the very Angels
themselves: and what a delight that was, I leave
to your consideration. O Souls, if then you
would have great delights, nay, live in delights,
then live much in extasie, and by it grow into a
far greater, and more familiar acquaintance
with God, living more than ever yet ye did with
him, to him, in him; being, as it were, severed
from the body, sequestred from the world, and
taken up into glory. But hereof I shall have o-
ther occasion to speak hereafter yet more, when
I shall come to speak of Contemplation, and of
our Conversation to be in Heaven. The God
of Heaven blest that in the mean to ye, which
hath been said of Extasie, that ye may be all
for it, and great may be your delight which
you may gain by it. *Amen, So be it.*

I now pass over to the *Second* sort of Directi-
ons, which will shew how you and I may, and
must take this Great Delight in Christ, to wit;

1. *Wholly.*
2. *Humbly.*
3. *Hastily.*
4. *Frequently.*

K 2

5. *Firm-*

5. *Firmly.*

1. *Wholly.* That is, you must,

1. *Take Delight in all that is his, I mean, all his Attributes, and all his ways ; For, all his ways are ways of pleasantness, Pro. 3. 17. Even crosses, and afflictions, not exempted. We have a notable saying for it, 2 Cor. 12. 10. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christs sake. And did not the holy Martyrs, who flourished, and suffered since Paul, say the same ? so Fox. I will instance but in one, Simeon Lacus, seeing one Sylvester, his Executioner coming towards him, said, Never saw I man in all my life, whose approach was better welcome to me than thine is ; which so wrought upon Sylvester, that he left his office, and went to Geneva, being become an absolute Convert.*

2. *Take Delight in him after all manner of modes, as Namely ;*

1. *Walking.*

2. *Talking.*

3. *Looking.*

4. *Sit-*

4. *Sitting.*5. *Sitting in heavenly places.*6. *Sitting there for some time.*7. *Tasting.*

1. *Walking*; for there is great Delight to be taken in walking, especially if it be with a pleasant Companion, as here Christ is called pleasant, *Cant. 1. 16. Thou art pleasant also.* And therefore, O Dear Saints, walk with the Head of Saints; and for that end walk into a Garden, as himself was wont to do, *John 19. 2.* Or into the Field, as *Isaac, Gen. 24.* or, if rain hinder you, into a Chamber, and there walk with him, as a friend with his friend, and a Bride with her Bridegroom. Or thus, walk with him as *Enoch, Gen. 5. 22.* Taking him by the hand, the hand, I mean, of faith; and saying to him as his dear spouse once, *Come my Beloved, let us go forth into the field, &c. Cant. 7. 11.* Concerning which place, and kind of walking, you may see what I have written in a peculiar Treatise, called, *Christ & his Saints spending their time together day and night*: So that I shall say the less of it here; only this I will adde now: and having so intreated, and invited him to go with you, walk with him arme in arme, hand in hand, side by

side, and that by faith, *for by faith we walk*, 2 Cor. 5. 7. that is, believe verily that he will walk so with you, yea in you, because he hath promised it, 2 Cor. 6. 16. Out of *Isa. 52. 11. And I will walk in them.* Oh sweet walking! O walking for Delight! O walking to be admired! for, is there any such walking in the world like this? You would count it a great matter, and high honour, if any of you might be so much in favour with a great and mighty King, as to be admitted by him to walk with him; but what would that be to this! this beyond all comparison, goeth beyond it; for what an honour is this, for a poor nothing Creature, to walk with its Creator! a poor vile worm with its Maker! a man with God! who is King of Kings, and Lord of Lords, *Revel. 19. 16.* and yet such honour have (or may have) all his Saints. O Saints, that I may come with a new supply: walk then, O walk so with that highest Majesty whilest ye may: Nay, go and walk with him, as once *Abraham* did walk with those three men, or rather with the whole most sacred, & ever to be adored Trinity, appearing in the shape of three men, towards *Sodom*, *Gen. 18. 16.* so do you walk with him: nay, as he with the same most glorious and ever-honoured Trinity, towards the heavenly *Jerusalem*; for thither I suppose ye are bent: Are not you, O my brethren? What a glorious and wonderfull walk was

was that, when Father *Abraham* so walked with the Father of Mercies; when a son of man, so walked with the Son of God; when flesh and blood, so walked with that holy Spirit! O do ye not wish that it had been your lot to have lived then, and that ye might have walked so with them! Well, though you could not be so happy as to walk like *Abraham*, and together with *Abraham*, in their company then, yet know for certain, that if ye will not be wanting to your selves, you may walk with them now, though not under the same or like Dispensation visibly, as with three men, yet invisibly as three glorious, and ever blessed Persons, you personating Father *Abraham*, and treading into his foot-steps, by believing. And therefore, Up, and be going, oh going along with those, I will not say, Men, but persons, for heaven, O for heaven, and the blessing of God go with you. *Amen.*

2. *Talking with him*; for oh the Delight which also we may take, in and by talking! Talking with a dear Friend, whom we excessively love, doth even fill us with complacency; and so doth a spouses talking with her best Beloved, fill her. And is not Christ our friend? Oh yes. *This is my friend*, sayes his dear Love, *Cant. 5. 16.* And is he not, if we be Saints, our best Beloved also? yes verily, for so he is called, *Cant. 2. 16.*

And therefore, look a friend talketh with friend,
 a Bride with her Beloved, so let us talk with
 him. *You will say.* What shall we talk? *I Answer.*
 Here I have much to say; but you are not able
 to bear it now; and therefore I will say no more
 but this, you may talk with him about any
 thing you need; but my advice here, and now is,
 that you will talk with him especially about his
 kisses, as his dear spouse, saying, *Let him kisse*
me with the kisses of his mouth; For thy love is better
than wine, Cant. 1. 2. On these kisses! On these
 loves, they must needs delight us with their
 sweetness; and even exaltize us with their hea-
 venliness; they are so exceeding pleasant; and
 and so transcendently ravishing; for his very
 mouth, wherewith he kisses his, how sweet it
 is! *His Mouth is most sweet,* nay, *sweetness it self,*
as the Hebrew hath it, saith his dear spouse, *Cant.*
5. 16. And therefore, if you would take delight
in him, beg to be kissed by him. O Dear faints,
 what a sweet life might you live, if you would
 but be more for this Kissing, and for this love,
 and spend more of your time, in talking with
 him. Oh! you do not know what a Delight
 you do *forge*; neglecting, and forbearing to go
 to him more than you are wont by this kind of
 Talking, which also is praying. Beloved, I pray
 you, think on it what a happiness, and honour
 it is, for and to such poor worms as we are, that
 we can so by praying, and talking, go to ease
 our

our hearts, and make them *light*, by a bold approach to that Unapproachable *Light* ; can even poure out our petitions to that all-powerful Majesty : can make our Request known to him, who is stiled, in regard of some which are aliens and strangers to him, and know him not, *The Unknown God*, Acts 17. 23. Can draw near to the Throne of Grace for Grace, when we need it, to serve that all-gracious Deity ; can walk and talk when we please, about pleasures to be had now and hereafter for evermore, with that ever blessed, & by our poor prayers much to be pleased Trinity ; Can go also to apprehend as much as possibly, of that incomprehensible entity. And therefore, O sirs, as *Abraham* once talked with those 3 men, that is, as I told you, with the sacred Trinity in the shape of Men, as he walked with the same toward *Sodom*, Gen. 18. 16. So do you talk with Christ, yea, with the whole most sacred Trinity, as you are walking with the same for heaven, saying, (For I said but now ; that you may talk of any thing ye need) O Blessed Trinity, as *Abraham* thy servant, talking with thee, prayed, and interceded for *Sodom*, so do I now, pray for such and such (name them) and for my self also ; O my God do not destroy the Just with the Unjust ; do not destroy that which thou hast made, by that which thou hast not made ; Do not make us like *Sodom* and *Gomorrha*, in thy fiery indignation ; Do not give us up like those filthy

filthy Cities, to fire and brimstone, therein to burn for ever ; but rather, as *Abraham* brought thee, O ever-glorious Trinity, on in the way toward *Sodom*, so shew us the way to heaven, and bring us on in that we may not misse ; For Oh how many by-wayes are there which lead amiss, and make many misse ? and how many are there now that say, *here is Christ, and there is Christ*, Math. 24. 23. This is the way, and that is the way, when no such matter ? O Lord Jesus Christ, thou art the way, the way to the Father ; O bring me into thy sacred self, and by thy self to heaven ; O with what pleasantness might we thus talk with God, talk with Christ ! talk so therefore, O Dear Saints, with Christ, that great may be your Delight in Christ.

3. *Looking*. For, O the delight which the eye takes in seeing, if it see a beautifull person, or thing ! How *Jacob* was taken with the sight of *Rachels* beauty, *Sichem* with *Dinahs*, *David* with *Bathshebas*, *Potiphars* wife with *Josephs* ! and shall not we take Delight in Christs, and be taken with it, and him, when we see him, think ye ? O yes ; For, did not *Abraham* when he saw his day, *John*. 8. 56. and vvas glad ? And therefore look upon him, to take delight in him. We have divers Scriptures for it, as *Cant*. 3. 6. Behold King *Solomon*, namely, Christ, the heavenly *Solomon* : and look upon me, saith Christ, *Isa*. 45. 22. and looking upon *Jesus*, saith

saith the Apostle, *Heb.* 12. 2. Go forth therefore, O ye Daughters of *Jerusalem*, and behold Christ, look upon him, and behold his most admirable beauty, for *He is fairer than all men*, *Psal.* 45. 2. Even as a Bride taketh an Extraordinary great Delight in looking upon her Beloved, and sometimes, even therefore talketh with him, that she may look on him, and behold his beauty, if he be of a beautiful Countenance ; so do you Bride-like, look in the face of Christ, your best beloved, to be delighted vvith Christ ; and imagine, as you look tovwards him, as if you did see , besides the beauty of his Deity, his very eyes, vvich are like tvvo suns shining in their strength ; or, like the eyes of doves by the Rivers of vvaters, vvashen and fitly set ; his cheeks vvich are like Roses, vvwhite, and ruddy, or a bed of spices, *Cant.* 3. 13. his mouth, vvich is as svveet as honey, yea svvvetness it self, *Cant.* 5. 16. according to the *Hebrew* ; his lips vvich are like lillies ; his hands vvich are like Gold rings, set vvith the Berill ; his legs vvich are like pillars of marble, set on sockets of fine Gold, *Cant.* 5. 10, 11, 12, 13, 14. Concerning vvich most Ravishing Description of the Beauty of Christ, see vvhat I have vvritten at large, in my Treatise called, *The Rose of Sharon*, Pag. 16, 17.

You will say, Sir, you vvould have us thus to look

look upon Christ, and to behold his beauty, and to take extraordinary delight in it; but what if we do what we may, we either cannot see him, or can see no such beauty in him, as it is written, *When we shall see him, there is no beauty that we should desire him, Isa. 53. 2.* What shall we do in such a case?

I answer, Four ways.

1. The cause of it may be in your Eyes, for they may be held that you cannot see him, as those Disciples eyes were, *Luke 24. 16.* Which if it be, you must pray Christ that your Eyes may be opened, as theirs were, by Christ, *vers. 31.*

2. The cause of it may be in himself. Some of the Jewish Rabbies have a conceit, and write that the Messias is come, but hideth himself for a time for our sins in the Sea, and other Desert places, which though

it be false in their sence, yet may be found true in another. For Christ, the Messias of the world may, and sometimes doth *hide himself behind our wall, Cant. 2. 9.* that is, the partition wall of

* *Bernard,* sin, and that for our sinful lives, and because he looketh to be importuned

to

to shew himself, as in another case, he looketh to be sought unto, to give us new and tender hearts, *Exek. 36. 27.* Which if it be so, ye must cry to him as *Moses*, every one of you that put forth this case; *Lord, shew me thy glory, Exod. 33. 18.* And, *Lord, shew me thy face*, and shew me the light of thy countenance, that therein I may delight my self, and rejoyce more than they, whose *Corn*, and *Wine*, and *Oyl* encreaseth, *Psal. 4. 7.*

3. It may be, some of you have no Faith; *For all men have not faith*, saith the Apostle, *2 Thes. 3. 2.* Which if it be, no wonder that ye cannot see him; for by Faith we see him, as *Abraham* saw him and his day, before he was born, and rejoyced (*John 8. 56.*) as I said before. So that you must make out for Faith in the manner aforesaid, crying especially to God for it, that by Faith you may see him, and rejoyce with faithful *Abraham*.

4. You may see him in his works, if you cannot see him otherwise, for he hath not left himself invisible to the weak-sighted among men, as you may see, *Rem. 1. 19.* *Because that which may be known of God is manifest in them, for God hath shewed it to them: For the invisible things of him from the Creation of the world, are clearly seen, being understood by the things which are made, even his*

his eternal power and God-head. So that they are without excuse. Thus the glorious beauty and power of God and Christ, is to be seen in the Creation, for our great delectation.

*Therein our fingers feel, our Nostrils smell,
Our palates taste, his virtues that excel.
He sheweth him to our eyes, talks to our ears,
In the ordered Motion of the spangled Spheres.*

Therein therefore go to see him, both day and night, for your souls delight.

4. *Sitting.* When we are weary of walking we sit sometimes for our delight, and so did the Spouse here for hers; do ye so likewise for yours. Much hath been said of this sitting, upon the former observation, and therefore I say the less of it now.

Question.

If you ask me, *How you must sit?*

Answer.

With, under, and in Christ.

1. *With*, according to that notable saying of the Apostle; and *made us sit together*, mark, together,

ther, and so with Christ, *Ephes. 2. 6.*

2. *Under him, for I sate under his shadow, saith the blessed Spouse in my Text.*

3. *In him. For, He made us sit together in heavenly places in Christ, mark, in Christ.* O high honour! Oh delighting honour! O honour not to be paralleld! To sit with a King in his chair of gold is much, but nothing to this, this exceeds that. For a poor beggarly contemptible Creature, not only to walk with its Maker, but also to sit with him, nay, in him; O what a dignity is that! and yet such a dignity have souls espoused to Christ, that when they are weak and weary, they can even sit down in Christ, and there rest. O blessed rest! Oh that you, Dear hearts, would so rest!

5. *Sitting in heavenly places.* This is added, *Eph. 2. 6. He made us sit together in heavenly places in Christ; mark, in heavenly places,* for there is himself, and there let us be also. So the Apostle reasoneth, *Col. 3. 1. Seek those things which are above, where Christ sitteth, mark, sitteth,* as I said but now, that we must sit. I have read of a certain* wonderful, pure, sparkling stone brought from the East-Indies to Henry the Second,

* *Jonston. Thaumaturg. p. 172. Thuan. l. 5. Hist.*

King

King of *France*, that by no meanes it could be kept under ground ; but it would break forth, and lift up it self, and seek to be in high, spacious, and most capacious places. Such a stone or like it, every one of us should be, so pure we should be, so we should sparkle, so shine, so break forth, not suffering our selves to be kept under, to be under-ground, to be for earth, for dirt, for clay, for the world, as overcome of the world ; but rather seek after high places, high preferments, high advancements, that is, should labour to sit down in those spacious, capacious, and heavenly places above where Christ sitteth at the right hand of God. O Saints, this is sweet sitting indeed ; can ye desire any better ? Nay, Is there any better than this, in Christ, in heaven ? O heaven, heaven, how doth my soul long to be in thee ! O when shall it once be that I shall be fully in thee ! When ? Whilst I am in the body, I know, I cannot, but my soul may, being rapt up or fleeing up. Flee thou hence therefore like a Dove, O my soul, and get thee into heaven (*Psal. 56. 6.*) and by the power of Contemplation, sit down in those heavenly places which are there for thy sweetest delectation : and as for those other precious souls which are here, let them also flee hence ; O let none stay behind ! Oh let them all together with mine, be even rapt up, like *Paul's*, *2 Cor. 12.* into heaven. This brings me to *Rap-*
tures,

rures, whereby we come to sit in those places in Christ; for *Rapture* is the highest degree of Contemplation, which causeth in man towering thoughts, irradiateth his soul with high apprehensions, and elevates him to God, taking him out of himself, to live above himself; the soul being thus attracted by divine love, sweetly complieth, and slideth after those attracts; and then, Oh the delight it taketh in this rapture; the Will taking pleasure, to perceive the Understanding, which is the Souls King, taken into rapture with it self, and the Faculties both of Will and Understanding, enter communicating their ravishments. Wherefore I said, and say it again, *be rapt up*.

6. *Sitting there for some considerable time*, for so much the word *fit* implies, insomuch as that men are wont to say, when desired to sit, and they minded to be gone, that they will not sit, lest they should tarry too long; besides, the longer we sit there, the greater will be our delight, even exceeding great, as the longer a Bride sits with her Beloved in a Garden for delight, the greater is her delight. For is not Heaven a Garden like that of *Adonis*, nay exceeding it infinitely, nay, a very Paradise for delights? and therefore as *Peter* once said to Christ, when being upon Mount *Tabor*, he was transfigured, and there appeared to him *Moses* and *Elias* talking with him,

L

Lord,

Lord, it is good for us to be here ; If thou wilt, let us make three Tabernacles, one for thee, and one for Moses, and one for Elias. So let a Saint, who hath begun to sit down in those heavenly places, say to his soul, Soul it is good for us to be here indeed ; let us build Tabernacles here, and abide here. O beloved, had ye lived in the dayes of Christ, had you been upon the holy mount with Christ, had you seen him shine so as he did, had you seen Moses also, and Elias with him talking with him, what a delight would it have been unto you to see such a glorious sight ? and what a desire would you have had alwayes to have been there ! Oh you would never have been weary of being there ! Well, that is past, and Christ is to be seen so here upon earth no more, nor Moses, nor Elias ; but in those heavenly places which I spake of, you may see as it were with an eye of Contemplation, both him and them, and that with unspeakable delectation, if you will but follow my counsel, so much tending to your super-abounding consolation : and should not you be heartily willing, vehemently willing, not only to be with Christ there, but also to * continue with him there ? O my brethren, let us all be like Ea-

** Itaque cum carnalibus homines vix mentem ad Deum elevare queant ; hi eo deveniunt ut vix ab eo mentem divellere possint : Quod de beata clara Hieronymus memorat. Granat. Loc. Com. p. 493.*

gles.

gles. Eagles will be there where the Carcass is, as our blessed Saviour tells us, *Wheresoever the Carcass is, there will the Eagles be gathered together, Matth. 24. 28.* and so let us be there where Christ is. Again, Eagles will be there whilest any Carcase is there, and as long as that lasteth; so let us be in those heavenly places by our sitting there till we meet with some sweetness, and as long as our delight & that sweetness lasteth; when that failes, we may come down again and go about our other affaires, and so go up again, after that; being like Eagles also in that, who will be near the Sun, and on high most, and be seldom seen here below, unless it be for food; after which fed on and taken, they betake themselves to their wings, and up they flee again; *Prov. 23. 5.*

7. *Tasting*; after the example of Christs blessed spouse in my Text, for so she saith, *And his fruit was sweet to my Taste.* But of this I shall speak *ex professo*, or professedly hereafter, when I shall slide into the *Second* part of my Text; at present, I will give you but a taste of this taste, before I let you go farther, lest ye faint by the way. Beloved, one crum of that bread of Angels, one drop of that water of life, one bit of that sweetest meat, which Saints and Angels are refreshed and delighted with, and which I shall sollicit you to be sollicitous of, and to taste of, is better than all the dainties, delicacies, sweet meats of

the world, sweeter also than the honey and the honeycomb, as coming from such a Feast-maker, such a Fountain, such a tree, as Christ is, our best beloved. O Beloved, it is he whom his blessed Bride compareth to an Apple-tree, *Cant. 2. 3.* *As the Apple-tree among the trees of the wood, so is my Beloved among the sons*; because of those sweetest Apples of divine Consolation, which grow upon, and fall from him, for our exhilaration. It is he whom the Father hath sealed, & sent from heaven, to feed us poor *Israelites*, when we are ready to faint away in this barren Wilderness, the world I mean, as with Manna, that bread of Heaven; and he is that sweetest Lamb, which was slain from the beginning of the world, *Revel. 13. 8.* that his precious blood being imbibed, and drunk in by faith, and its perswasion, might fill us with unutterable Delectation.

O sirs, Will you taste now, what is so provided for you; I say, Taste, for I promise and proffer you but a Taste. Fulness is reserved for Heaven, where we shall feed and be filled, eat our meat there ordained, and be satisfied; *fare* deliciously, without *fear*, without want; *take* as much as we will, and not *mistake*; *fare* well, drink well, do well, even abundantly, and not die. In the mean time, as sometime the Angel of the Lord said to *Elijah*, where he lay asleep under a *juniper* Tree, having brought him a Cake, baked on the Coales, and
a cruse

a cruse of water, *Eat and drink, for the journey is too great for thee,* 1 King. 19. 6, 7. so let me, who have now brought such provision with me, say to you, who have layn asleep under your juniper Trees of sensual Delights and pleasures, or sate asleep, it may be, in your Pines, when the Word of Life was preached, published, and divulged, and asleep in your most sad, and uncomfortable Conditions; Arise and eat, arise and take, and taste, what is here provided, for you have a great journey yet to go, from *Sodom* to *Si-on*, from Satan to God, from Darkness to Light, from one degree of grace to another, from one delight to another, from one mode to another, from Earth to Heaven, where now I leave you.

2. *Humbly*; you must take Delight in Christ. This I add and subjoyn, because I fear lest when you shall so talk, so walk, so sit with Christ, &c. you grow and be proud upon so great an honour; therefore I shall by this Directive, labour to keep you down. Beloved, how humble was Father *Abraham*, when he so talked and walked with the Father of Spirits, as I would have you do, saying, the same time, *That he was but dust and ashes,* Gen. 18. 27. I pray you say so too, yea and think so too. Dust is but a little, little thing, so Ashes, and so must ye be, even little little in your own eyes, yea, nothing; for, *such hath God chosen, even things which are not,* poor, no-

thing Creatures, 1 Cor. 1. 28. and such we must come to be, if we would take, as we ought, in Christ, that so much hitherto-pressed complacency.

3. *Hastily.* We have a Proverb in Latine, *Qui cito dat, bis dat*, He that gives quickly, gives twise; and so we may say likewise, he that doth a good thing quickly doth it twise, I adde and twise more easily than he who delayeth the doing of it. Even as when Iron is taken fire hot to be wrought upon, and wax when it is hot to be sealed upon, so I would not have ye to deferre the doing of this great and glorious work as ye were wont, but to take it in hand whilest the iron is hot, and the wax hot, that is, whilest your hearts, which are like both, are hot and warm, yea burn within you, as those Disciples hearts, *Luke 24. 32.* And so may the more easily be wrought upon. O my Brethren, are not your hearts now burning, as it were? May not you say now, as those same Disciples, *Did not our hearts burn within us, while he talked with us by the way, and while he opened the Scriptures to us? Luke 24. 32.* So, did not our hearts burn within us also whilest this man spake to us this day, so of those Ravishing delights which are to be taken in Christ, and opened the Scriptures, which spake of them unto us, as did Christ? And will not you take this great Advantage then,

then, and work upon them now while you may, they being so capable of receiving the impressions of that holy, and soul-warming word of life, which, with so much life, I have endeavoured to preach to, and to press upon your precious souls! O souls, what say you? shall it be so? Will you do so? O let it be so for the Lords sake. I have read of one, that having tasted once the sweetness of a Sanctified imprisonment, he said, that if he had known the sweetness of a prison before, he would not have stayed out of it so long as he did; but have been in before that time. And so let every soul that hears or reads these words say, If I had known the sweetness of those delights, as now I know them, having heard so much of them, I would not have abstained from them so long as I did, but would have partaked of them, long before now: and so consequently, O my Brethren, to day, this day wherein you hear or read these things (Remember the day of the moneth, above all dayes of the year, *Psal.* 95. 7.) harden not your hearts, as you have done; but enter, I will not say a Prison, but a Paradise of desirables, of delectables, of delicacies unutterable, unmatchable, incomparable, that Paradise, I mean, which hitherto I have shewn you; and the Lord be with you.

4. *Quietly.* As when we commune with our
 L 4 own

own hearts, upon other great and weighty matters, which concern the saluation of our soules, *we are to be still, Psal. 4. 4.* So, when we set our selves, to delight our selves in Christ, after a solemn manner, let us be still ; that is, let nothing then trouble us, or hinder us, but let us be as free, as solitary, as retired, as possibly we can

be, for quietness it self is delectable. And it is * reported of the Halcyon, that

when she hatches her young ones, near the Seashore, God causes the winds & seas to be all quiet during that time, that she may be able to bring them forth, without being overwhelmed with the waves of the seas : Whence the Proverbe of *Halcyon dayes*, that is quiet dayes. And so it should be with us, when we go about this Notable work, of bringing forth this glorious work of delighting our selves in the Lord : The world, and worldly cares & affaires, must then be far away from us, that the same may not like windes and waves overwhelm us, and all perturbations of mind must be eliminated by us; and if they will not be gone, nor so leave us, and our own hearts hold with them, and become troublesome to us, we must check them for it, and bid them to be quiet, saying to them, as David to his, *Why art thou so disquieted within me? hope in God, for I shall yet praise him, who is the help of my Countenance, and my God, Psal. 43. 5.*

5. *Frequently.* Even as God took delight in his Son daily, even from everlasting; as it is written, *And I was daily his delight*, Prov. 8. 30. So do you also; let Christ his Son be your delight daily, from henceforth, yea, day and night; as *Dauids blessed man's* delight is in the Law of the Lord, according to that notable description of him, *His delight is in the Law of the Lord, and in his Law doth he meditate, both day and night*, Psal. 1. 2. And like David himself, who saith, Psal. 77. 4. *Thou keepest mine eyes* (not enemies, as some would have it) *waking*. Just as watches are kept (or kept off) as * some note upon the place, according to the * Hebrew. I add; or as a Bride keeps her Beloved waking, so didst thou keep me waking, when others were sleeping; and so let Christ keep you waking, when others are slumbring upon their beds of ease, easing your selves upon the bed of delight by night. Thus frequently: The oftener, the better.

* Ut Psalterium Arabicum ac Ethiopicum.

אֲחֻזָּה שְׁמוֹת רִוְחוֹנִי
Richard. Cenomanus, in Loc.

Ἐ Aquila. ἡλίζα
φουλαγας ὁφθαλμῶν.

6. *Firmly.* Even as the same Son of God rejoyced alwayes before God, as it is written, *And I was daily his delight, rejoycing alwayes before him*.
Mark,

Mark, *alwayes*, Prov. 8. 30. So do you rejoyce
alwayes, and delight your selves alwayes before
him, and in him ; and not

* *As Isa. 58. it is* only upon a fit, or for a * day
said of Fasting. as happily now you may,
being so much perswaded

to it, but all your dayes. I have already said
something of this, when I pressed you to sitting
under, and with Christ with great delight for
some considerable time, and therefore I will say
the less concerning this now ; but only thus
much I will add. As Christ said once to his dis-
ciples of watching, *And what I say to you, I say to*
all : watch, Mark 13. 36. So, what I have said of
sitting, I say of all the modes of delighting our
selves in Christ, *Be constant, be firm, be unmovable,*
1 Cor. 15. 58. Continue ye in my love, said the same
Christ once, *John 15. 9.* and so say I now, con-
tinue in that walking, and continue in that talk-
ing, and continue in that looking, and continue
in that sitting, and continue in that tasting
which I spake of, and as long as ye live, live so
in delight, both day and night, and shrink not,
for, *No man having put his hand to the plow* (this
plow) *and looking back is fit for the kingdom of God,*
Luke 9. 62. nor is he fit for such delights as are
to be taken in God. Wherefore, be you not
like unto *Lot's Wife*, which went out of *Sodom*,
as her Husband and Daughters did, but by the
way looked back, and was turned into a Pillar
of

of Salt, which was to be seen long after, even since Christ, as some * write, and did in a most wonderful manner *menstrua pati*: but rather being out of So-

* *Tertul. in Sodom. Carm. mihi. pag. 646.*

dom once, that is, out and off from your filthy, sinful, and sensual practices, keep out, and keep on for those heavenly delights which I speak of, and never leave till you come to *Zoar*, I mean heaven, where no filthy livers are *admitted*, but Saints only; by whom no reigning sin or uncleanness with such allowance, here was, or could be committed; no fire or brimstone to be seen, but fair sights only, and things to be much respected; no dangers at all, but only delicate fare to be expected: In a word, where pleasures are without displeasures for evermore. Unto which, God of his infinite goodness bring us all.

But here it will be needful for me to resolve
Two Cases of Conscience.

I. Case.

You will be ready to say now, Whither will you carry us? you go so high by this your teaching, as that we shall never be able to follow you, at least some of us; and therefore what shall we do in this case?

I An-

I Answer in three *Concessions*, and three *Counsels*.

First Concession and Counsel.

I believe you will never be able to follow me
some of you, unless you be freed,

First,

From your former, sinful, sensual delights ;
for is not that the very grand cause why so ma-
ny thousand men and women care not for
those great delights, which I have so much spo-
ken of, at all, because they are before hand so
enchained to their carnal delights, so glued to
their enchanting pleasures, so fastened to their
sinful sports, as that they are no more able, till
freed, (*Rom. 6. 18.*) from the same to flee up to
those delights of which I speak, than a fowl
whose legs are in a snare, or *Anselms* bird, which
had a stone tied to its feet ; though with proud
swelling words they brag of liberty, and promise it
to others, themselves being the servants of corruption.
For of whom a man is overcome (as they are of their
lusts) of the same is he brought in bondage, *2 Pet. 2. 19.*
And therefore, my advice is, that you will labor,
if any of you be such, first to be freed by Christ,
and that by prayer, and faith in his name ;

For

For if the Son shall make you free, then shall you be free indeed, John 8. 36. otherwise ye * cannot. It is reported of the Kentish men that when *William* the Conquerour came over to Conquer *England*, they cried, and said, Kentish men must have Liberty, and Kentish men will have Liberty. Answer-

able whereunto, do ye also cry out, and say to Christ therefore, Lord Jesus Christ, we must have Liberty, and we will have Liberty, and thou canst give us Liberty, and make us free indeed: and therefore, Lord free us, Lord knock off those bolts which hold us, cut off those snares which keep us, strike off those fetters which fasten us, break off those iron chains which encompass us; O come Lord Jesus, come and deliver us, and make no tarrying. Here be as earnest as you can be possibly, to be freed by the Lord, both fully and speedily; wrestling for it with all your might, that in him may be all your delight.

* *Quod amissum*
(*Nim. Liberum*
Art.) *nisi a quo*
potuit dari, non
potest reddi. Con-
cil. Araus. 2.
Can. 13.

Second Concession and Counsel.

I believe you, that you cannot follow me, some of you, because ye are dead, as the *Ephesi-*
ans once were, *Ephes. 2. 2.* and have been so a
long

(158)

long while, even like *Lazarus*, these four dayes
some of you; I mean,

First,

The day of your *pueritia*.

Secondly,

The day of your *Adolescence*, or youth.

Thirdly,

The day of your *Manly age*.

Fourthly,

The day of your *Old age*.

And therefore you can take no more delight
in Christ, than *Lazarus* could in the sweetest
meat, if any had been set before him, before
he was raised by Christ; and that is most peo-
ples Case in our Congregations. So that my
Counsel to you is this, that, as when *Lazarus*
was dead, they went and acquainted Christ with
it, who also raised him from the dead, *John 11.*
32. So, you also will go to Christ, and acquaint
him with your Condition, saying, Lord, I have
been dead, loe these four days, or thus long,
and

and therefore could no more delight my self in thee, than a dead man, in the greatest dainties set before him; and therefore, O most mighty Saviour, raise me from the dead also as thou raisedst *Lazarus* thy Friend. O great friend of poor sinners, who desire to be raised, suscite me a poor sinner, that I may live, and live in those great delights which are to be taken in thee. O my God, let the same power whereby thou wast raised from the dead thy self, be shewn in me, and for me, that thereby I may come to believe in thee, and so may be quickned by thee, as to sit in heavenly places in thee, I humbly pray thee.

Third Concession and Counsel.

I believe that you cannot follow me, some of you, because you want wings, even the wings of Eagles, *Rev. 12. 14.* Eagles you are thought to be by some, nay some of you by your selves, and such as are gathered to, & about Christ, according to *Mat. 24. 28.* Believing verily that you do believe in Christ; but as much the neerer it is for you to think so, as for a man to believe that he is a Prince, when he is but a Peasant; or for him to think that he hath wings, when he hath none. A case very common with the commons, nay, greatest part of men, that are in the Christian world; wherefore, my advice is, that you make forthwith your Request to God, that as to that

that myſtical woman, in *Revel. 12. 14.* were given two wings of a great Eagle, that ſhe might flee away into the wilderneſs, into her place, away from the Dragon that would have ſwallowed her ; ſo the two Eagles wings of Prayer and Contemplation, may be given to you, that

* *Secundum illud de Aquila, Adagium. deus Spiritus ſpir, Aquila Trigas aſpiciens : de magnis qui puſilla negligunt.*

like earth-deſpising, dirt-ſhunning, & of low * things neglectful Eagles, you may flee away from the ſame Dragon ; I will not ſay, into the wilderneſs, but into heaven it ſelf, which is your proper place ; where that ſweet bread of Life is, which

ever laſteth and never periſheth, and where dainties are without death, and delights without delayes, for your unſpeakable delectation. O my God, help this people to theſe helps, and help them by thy marvelous might, that having theſe wings of a great Eagle, to wit, of eminent Saints, in thy Son they may center all their delight : And help me alſo to theſe two wings of Prayer and Contemplation, that like a great Eagle I may eminently, exemplarily, excellingly, flee towards heaven, *Prov. 23. 5.* and even bathe my ſelf in thoſe unutterable delights of heaven.

II. Case of Conscience.

But may we know after all this done, whether we do take that great delight in Christ, which we ought, and as we ought?

I Answer;

O Yes, You may know it by its Effects or Evidences; which are these *Three*.

First,

Dilatation. The soul whose great delight is in Christ as it ought, is marvelously enlarged by it, and by Christ; according to that famous Scripture, *Isa. 60. 5. And thine heart shall be enlarged.* Which place is of purpose alledged, and applyed by * some for this purpose to shew, and * *Aqu. 1. 2. q. 33.* to hold forth the Effect of delight, and of that great joy that cometh thereby; and the reason of this is, because Dilatation is nothing else but a motion to a latitude, and that is competent to delight, which even penetrates into the delectable to contain it; where-upon in comes this Dilatation.

M

Secondly,

Case

Secondly,

The Soul which is truly delighted with Christ, is all for Christ, as a Spouse which is exceedingly delighted with her Beloved, is all for her Beloved ; which makes her to say with *Asaph*, *Whom have I in heaven but thee ? and there is none upon the earth that I desire besides thee*, Psal.

* *Lambert.*

73. 25. And with that blessed * *Martyr*, *None but Christ, none but Christ*. And the rea-

son of it is, because it seeth such a beauty, and such an excellency in him, as cannot be found, or seen in any other ; he being that fair, that rare, that orient, that rich, that precious Pearl, for which that Parabolical Merchant sold all that he had to buy it, *Mat.*

* *Plin. l. 9. c. 35. 13. 45, 46.* * *Pliny* writes that *Cleopatra* had two Pearls

so great, and of such a worth, as that all ages could not yeeld the like. But I may more truly say of Christ, that all ages and all the world cannot afford such a Pearl, or Jewel as he is, according to that famous Scripture ; *She*, namely *Christ*, the wisdom of God, *is more precious than Rubies*, and all the things thou canst desire, are not to be compared unto her, *Prov. 3. 15.* that that maketh her to be all for him: O saith she, if I can but have him, I care for no more.

Third-

Thirdly,

The soul which truly delights her self in Christ, is not only all for him, but extraordinarily athirst after him, which is more, for delight causes thirst, and extraordinary thirst if it be spiritual, and that which is taken in Christ, as it ought to be; and the reason of it is, because it would have him, as I said before, and cannot have him, as she would, that causes such an extraordinary thirst, even as in naturals. A very rare liquor greatly desired, causes an extraordinary thirst, when it

* cannot be had, as it is desired. Such a thirst was in David, when he said, *As the Hart panteth*, or desireth, or as some translate the word, * *crieth*, and yet more emphatically, as the * *she-hart*, whose desire is more eager, again *brayeth* and *runneth* after the water-brooks, nay * *hastenerh* to them, as some render the word, because else she dies in * *three houres* after she hath eaten up Ser-

* *Aquin. 1. 2. q. 33.*

* *Chald. Paraph.*

* *Trevelius in Loc.*

* *Unde Apollinari-*
us, iuxta graec.

* *Secundum Hebr.*

דורן *Quod foemi-*
ninum est.

* *א'ס ארודא.*

Symmachus.

* *Epiphan. ad Phy-*
siolog. cap. 5.

* *Abscisso capite*
Pauli tres illico

fontes extiterunt, ubi refectum subsiliit caput.

M 2

pents;

pents; *So panteth my soul after thee, O God, Psal. 42.*

1. And the like was there in blessed *Paul*, at whose beheading, some say, three springs of water did rise to notifie his great desire after the three *Elohim*s; when he said, *Having a desire to depart and to be with Christ, Phil. 1. 23.* Answerably whereunto saith this blessed Soul, and so do I long, pant, breath and bray after God, and Christ, desiring nothing more than Christ; even as the Hart, when he is grievously athirst desires nothing more than brooks, and rivers of water; because else I die, as the hart doth if he have no water, as they write of him. Oh if I might but have Christ, whom I cannot have as I would, I would give all that I have for Christ! Oh I would be contented to forego all my Relations, all my recreations, all my earthly delectations, to go to Christ; and there is no sin, nor sinful pleasure, which I am not ready to relinquish for his pleasure; and no forbidden gain, with which I am not heartily willing to part, to have my part in him. Blessed

* *Bolton, in his Instruct. for Afflict. Consc. p. 413.*

* *Bolton* gives us an instance in a woman which he knew complaining on a time, that she had no hold of Christ,

it was said to her, but doth not your heart desire and long after him? Oh, saith she, I have an Husband, and Children, and many other Comforts, I would give them all, and all the good

good thar I shall ever see in this world, or in the world to come, to have my poor soul refresht with that precious blood of his. I hope this will resolve you.

Now the Incentives which I shall set before you are these. Consider,

1. *The Needfulness,*
2. *The Rationalness,*
3. *The Honourableness,*
4. *The Sweetness,*
5. *The Usefulness,*
6. *The Profitableness*

} Of this great delight.

And of the doing of all those great things which have been by me premised, prescribed, proposed.

First,

The needfulness thereof ; for God commands it. Where ? Psal. 37. 4. Delight thy self also in the Lord. Loe, an expresse, and explicite Precept ; so that I may say unto you, as the Holy Apostle

to the *Athenians*, *The times of this ignorance*, God winked at, but now commands all men every where to repent, *Acts. 17. 30.* So the times of this Ignorance, that you were ignorant of the great necessity of this great Delight, to be taken in the Lord, God winked at; but now, seeing you know it, he commands you all to repent of your past neglect of it, and for the time to come, to delight your selves in him, as here you are required by him. And, I say to you moreover, when a King of the earth causeth a Proclamation to be made, concerning a thing which he would have done, though it be but a petty thing you hold your selves bound to do it, and you will do it, as near as you can. And are not you bound now, nay, much more bound, think ye, by this Proclamation also, which the great King of heaven hath made this day, by his servant *David*? Read the Proclamation, in the fore-alleadged, *Psal. 37.* to do what he there commands you to do, as namely, to *Delight your selves in the Lord*, as you are commanded by the Lord, which is no petty thing neither but so great, and so glorious, as that there can hardly be a greater, or more glorious to be done by us; as you will understand more of it hereafter. Beloved, You are not therefore free, to do this thing, or no, but firmly bound; not left to your own choyce, but linkt and chained to the doing of it, by the Prophets voice; not permitted

ted to omit any part or peice contained in the said Proclamation, but straightly charged, and obliged by it, wholly and fully to be for this great Delectation. And therefore, I do even require you, by vertue of a warrant which I have in my hand; to wit, this 4th verse, of this 37 Psalm, which here I shew you in my Bible opened before you, to do this great thing which the great God, who is my great Master, doth command you; saying, *Delight thy self also in the Lord.* Mark what he saith, *Thy self*; he speaks to thee, in the singular, that readest, or hearest these words now, even to thee *John*, and thee *Peter* also, and to thee *Mary* also, and so to every one of you, according to the word *also*. See therefore you do it.

Secondly,

The Rationalness of it, in three Respects. For,

First,

You are of him, *Rom. 11. 36.* Now how are all things, for things of which they are? As for Example, Children for their Parents of which they are, to delight themselves in them; so fish for water, and for the Sea, of which they are; insomuch as partly for that they are called the fish of the Sea, *Psal. 88.* and will therefore, if they can get, and leap back into the Sea, when

they are taken out of the Sea ; answerably whereunto we also should be all for the great God, of whom we are ; and for that Ocean of Delight and pleasure which is to be taken in his over-flowing sweetness.

Secondly,

You are made to him and for him ; *For of him, and through him, and to him are all things, Rom. 11. 36.* And are not all things for things for which, and to which they are made, and ordained ? As for Example, The fowls of the Air , how are they all for the air, being made for the air, and therefore called the fowls of the air, *Psal. 8. 8.* So that, if you have them in your hands, and let them flee, they will up in the air , there is their Delight ; and so should we be for God, and Christ, who also is God, being so made for God, in him should be all our Delight ; it is but Rational. *Thou hast made my heart for thee (saith August. in Confess.) and it cannot be at Rest till it comes to thee.*

Thirdly,

None, and nothing can so please, or content us, as he ; in four Regards. For,

First,

First,

All things else are finite, he infinite; even this great world, as huge a fabrick as it is, as containing * 9000 French Leucaes, yet hath its ends; so as that a man may say, here is an end of it; whence that Scripture expression is, *All the Ends of the earth*, *Psal. 22. 27.* But who can shew us an end of that infinite and endless being? so that impossible it is, that this world, or any thing in it, should fill, or satisfie the unquenchable thirst of mans soul unless it bath it self in the River of life, and in the immeasurable Ocean of divine goodness, and of those ineffable Delights which flow from *Jehovahs* face, blessed for evermore.

* *Danaus in sua Phys. Christ. Tract. 3. cap. 23.*

Secondly,

Nay, all other things are not, but he is. How? Not?

Yes, They are not; for what saith the wisest of all meer men? *Wilt thou set thy eyes upon that which is not? For riches make themselves wings*, *Prov. 23. 5.* Mark, he instanceth in Riches, because a man should think, that they are something, because

because we see them with our eyes, and see how gold glisteneth, silver shines, jewels sparkle, and yet they are not; for saith he, *they make themselves wings*; he saith not, they have wings given them by men, but they make them themselves, for they

are so in their own nature,

* *Gregor. Mor. l.*

I. c. 4.

* fugitive by Gods Ordination, for he hath put such a fugitive nature into them;

and of him men have learned to put such a stamp upon them, in that money is coined round, to shew how it is alwayes going, yea running away from us: *They flee as an Eagle towards heaven.* Mark again, *they flee*, I said but now, that they are going and running from us, but the Holy Ghost goeth farther, saying, they flee, nay, *flee like an Eagle*, whose flight doth as far exceed the flight of other birds, as him-

self exceeds them, being the

* *Rex avium. Jon-*
ston. in Tha. sua. p.
234.

* King of them; nay, *towards heaven*, and so far enough from them, like an Eagle indeed, who fleeth, as swifter, so * higher than any other fowl, even very near towards the Sun: for thereat his aime is, to be as near it

* *Altissime volans*
Daneus in sua
Phys. Christ. Tract.
5. c. 33. supra
nubes volat ibi solis

calore vitium oculorum demitur. Jonston Thaum. p.

235.

as he may. Thus riches flee so far away, as not being to return again. And hence is that of the same wisest King, *Vanity of Vanities, all is Vanity; Eccles. 1. 2.* And what is vanity? it is just nothing in the Original. But God is not so; No, no, He Is, and truly Is; For, *J A M* is his Name, *Exod. 3. 13, 14.* And therefore no wonder that so divine a spark as the soul of man is, never ceaseth rising and aspiring until it joyn it self to that infinite flame of Glory and Majesty from whence it first issued, as I formerly shewed, and which onely and truly is; and that those things which are not, cannot possibly content her.

Thirdly,

All things else here below are deceitful, and he true and faithful, *1 Thes. 1. 24.* As for other things I'll instance in,

1. *Riches.*
2. *Honours.*
3. *Pleasures,*
4. *Beauty.*

1. *Riches,*

Christ himself calles them Deceitful, *Matth.* 13. 22. And so they are, For what a deal of content they promise? But do they perform what they promise? No, no. Go you over all the world, look into Cities, hearken at the doores and windowes of rich mens private houses, of princes pallaces, of great mens chambers, and you shall hear nothing but Lamentations, and pitiful complaints. So that Riches neither do nor give to any Rich man that content which they promise; partly by reason of that which hath been said, and partly by reason of that which now I intend to speak, Namely, because they give no Rest, and no rest, because of these infinite cares, anxieties, and vexatious thoughts, which hang upon his spirit; so that as a clock cannot stand still from running, as long as the peazes do hang thereat, so his mind by reason of such weights, cannot repose day or night, but is forced to beat his brains, when other men take their Rest, for the compassing of those poor low things wherewith he is incumbred. Never did the flies of *Egypt* so trouble the miserable, and wretched *Egyptians*, in that they would not suffer them to rest, nor would be beaten off, as these cares trouble and vex rich mens minds: For do they what they can, they cannot keep them off, they rush upon them in the Morning as soon as they awake, they

they accompany them all day, they forsake them not by night, they follow them to bed, they lett them from their sleep, they keep them from their duty towards God, they afflict them in their dreams, they trouble them all the night, and that as long as they live, whereas the afore-said flies left the *Egyptians* after a while.

2. Pleasures.

What are they but onely deccits of Pleasures? Never did baits, being sweet in Taste, but having dangerous hooks hid under them, so deceive silly fish; never did *Laban* promising a *Rachel* and giving instead of her, a blear-eyed *Leah*, so deceive poor *Jacob*; Never did *Jaël* offering *Sisera* milk in a Lordly dish, and thrusting a nail into his brain, with a hammer in her other hand, so deceive foolish *Sisera*, as pleasure deceives foolish, silly poor men and women, with her bait, under which she hides her hookes, which pierce them; and with her blind *Leahs*, I should say Delights, which instead of *Rachels*, I mean fairer delights, must serve them; and with her sweet milk of profered sinful joyes which she seconds with a hammer, and a naile, from the wall, that is, with a fearfull death, and formidable Destruction, marring all their carnal mirth, and sinful Delectation.

3. *Honours.*

So *Honours*, How deceitful they be ?

To day a man is up, to morrow down, like *Haman*. And as the wheels of a Chariot which turn round, so as that those spoaks which now are upmost, by and by are nethermost, so do *Honours* turn round, insomuch as that those which now are lifted up on high, do suddenly come, yea tumble down most fearfully. This four Kings taken prisoners by another King observed once, as they were driving the Chariot wherein the Conqueror rode in triumph ; *As these wheels turn*, said they, *so do mens conditions*. Besides, are not honours deceitful, in that they seldom or never make good what they promise, touching remembrance ? for they make Ambitious men believe, that they shall be had in everlasting remembrance ; but who doth remember one of forty thousand when they are dead ? Is not their memory perished with their sound ? Doth not *Job* prophesie of them truly, that their *Remembrance* should be as ashes trodden under foot.

4. *Beauty.*

The like may be said of Beauty, that it is deceitful ;

ceitful ; for take the fairest face, and raze or
 flafh it with a knife, or razor, and all that fair-
 ness is gone ; let there come but an Ague, and
 all this goodly beauty is marred ; let the soul
 depart but one half hour from the body, and
 this lovely face is ugly to look on ; let it lye but
 two dayes in the grave, and those which were
 so hot in love with it before, will hardly abide
 to behold it now, or to come near it ; and if none
 of these things befall it, yet quickly cometh old
 age, which riveleth the skin, draweth in the
 eyes, setteth out the teeth, changeth the hair,
 even those yellow locks of fair Creatures into
 gray, and so disfigureth the whole visage, as it
 becometh more loathsome now, than it was
 beautiful and alluring before. Besides, what is
 beauty, but only a little coloured skin, covering
 raw flesh ? but a fair cover of a gilded Book
 full of woes, and lamentations written within,
 as covering those woeful and lamentable con-
 ditions and qualities, which many fair creatures
 have within ? but a painted snake, fair without
 and full of deadly poyson within ? and there-
 fore how truly did that wisest of Kings say of it,
Favour is deceitful and Beauty is vain, Prov. 31. 30.
 But is Christ so too ? No, no ; as I said before,
 he is faithful, and true in all his promises, and
all the promises of God in him, are Yea, and in him
Amen, unto the glory of God by us, 2 Cor. 1. 20.
 No marvel therefore that all those things
 which

which I have now mentioned, and all that can be named in the whole compass and circumference of this wide world besides, can be a commensurate, and proportionable object for so noble and precious a nature as the soul of man is, to give it content, nor can possibly satisfy it, till it sun it self in that almighty Sun of glory, yea throw it self into that boundless, and bottomless Sea of goodness, every drop of whose infinite sweetness, yeelds so much delight and pleasure, as no natural Understanding can conceive, no tongue can express.

Fourthly,

All things else are vexation of spirit, and he is not; as for other things, the wisest King makes it good, *Eccles.* 1. 2. So as that there is no felicity in all that the world adores. *Aristotle*, while he labours to refute *Plato's* Ideas, falls upon one himself; for his *Summum bonum*, or chiefest good is a *Chimera*, there is no such thing as his felicity, but God or Christ is no vexation, for, *he is love it self*, 1 John 4. 16. and lovely, and there is no such vexation in it. And is not my motion for so great a delight, as I have pressed upon you to take in Christ, rational then? I pray you tell; and if ye be convinced, so as that you cannot gain-say what I have said, then say, that by Gods help you will use those

those helps, and make an essay of those instructions and Lessons which I have read unto you, from so precious a Scripture, for your unutterable pleasure. The Lord strengthen you, and the Lord bless you, that you may not now neglect so great a blessing.

Thirdly,

The Honourableness.

Consider the Honourableness thereof, for they that take delight in Christ, walk and talk, and sit with Christ as you have heard; and what an honour is that? What said David once, *Seemeth it to you a light thing to be a Kings Son in Law, seeing that I am a poor man, and lightly esteemed?* 1 Sam. 18. So I, seemeth it to you a light thing to walk, and talk, and sit so with the great Kings Son, seeing you are poor nothing creatures, and lightly esteemed? O my brethren, if Honour then be any thing available with you O what an * immense spur should this be to you all, to spur you forward to labour for this great delight, which is so full of Honour! and how it should keep your minds musing, your thoughts thinking, your eyes waking, like Davids, *Psal. 77. 4.* as not suffering you to take your rest, till with this great delight your souls be blest.

* *Immensum gloria calcar habet.*

N

Fourthly,

Fourthly,

The Sweetness, or pleasantness thereof.

How sweet is the tasting of pleasant Wines, and dainty dishes? Now they that delight themselves in Christ do taste, as I shewed you, the sweet fruits of Christ. Again, how sweet is Musick? and did I not tell you what affinity the *Hebrew* for a shadow hath with the Musick which a tinkling Cymbal makes? And should not this inflame you too, to labour after such delights? I have* read of

* In *Philo Strato de vita Apollonii*, lib. 8. cap. 12.

Apollonius, that before his death, he did hear in *Diectas* Temple the voice of singing Virgins, saying to him,

Come from the Earth, Come ascend into Heaven; Answerably whereunto, you have here heard, as it were, a voice saying to you, Come from the earth, come away from earthly delights, come, ascend up into Heaven, this heaven of true delight, delight, I mean, to be taken in Christ. And will not you? O Saints, come, oh come, and ascend up; come and leave all those sensual delights, which you formerly did so dearly love. What said *Naamans* servants to their Master once, when he was loath to do as he was bid, as some here, I believe are unwilling

ling to do what they were bid to do but now ;
If the Prophet had bid thee to do some great thing,
wouldst thou not have done it ? how much rather then,
when he saith to thee, wash and be clean ? 2 Kings 5.
 13. Semblably whereunto, I say to you, *If the*
Lords Prophet, to wit David, Psal. 37. 4. and
I after him, had bid you to do some unpleasant
thing, would you not have done it, being bid to
do it, and you bound to obey ? how much more
then, when he & I bid you so to bathe your selvs
in those ineffable delights, which like the Ri-
ver Jordan, are so deep for souls to swim in, and
so able to cleanse them from their uncleanness,
according to one of their effects formerly
shewn ?

Fifthly,

The Usefulness.

Consider the *Usefulness* thereof ; and that,

First,

In Preaching and for Preachers.

Secondly,

In Hearing and for Hearers.

N a

First,

*First,**In Preaching, and for Preachers :*

For they are just like Sugar, being so exceeding sweet as you have heard. Now, how useful Sugar is, especially in Apothecaries Shops, and for Apothecaries that use it you, know, and how they sweeten all their bitter pills, purges and Medicines with it to make them pass, you know. Answerably whereunto, we Ministers also sweeten our bitters, both Pills and Purges, hard, and to some harsh sayings of ours, I mean with the sweetest Sugar of delight. As for Example.

First,

When we tell our people of fasting, we also the same time, tell them of feasting, saying, that fasting is feasting; the several ingredients of a truly religious fasting, being so many dishes of sweet meats, and flagons of pleasantest wines, *Cant. 2. 5.*

Secondly.

So when we preach to them of trouble of mind, the spirit of bondage, *Rom. 8. 15.* Sorrow and sighing for sin, mourning for mischiefs

chiefs done by them; we tell them also, to make such bitters to go down, *That they that sow in tears, shall reap in joy, Psal. 126. 5.* Where note, by the way, what a strange, and yet very comforttable expression this is: For who soweth in waters? and yet here it is said, *They that sow in tears, and so in waters, shall reap in joy.*

The words being as some would have it, an allusion to Merchants; who trade in deep waters, and from thence brings their returns, which make them glad: Semblably whereunto do such as sow in tears, and trade in such precious and gainful waters, thereby and thence-from get their joy, which is their gain, their harvest, their great reward. Thus we sweeten our bitters with delights; and is not delight a most useful thing then?

* *Ambrose.*

Secondly,

In Hearing, and for Hearers;

To whom it is like honey: for as that is not only sweet in it self, but also sweetneth other things also, which are not sweet in themselves, and for that end is used by men. So this great delight which I have so much pressed, is not only sweet in it self, but also able to make other things, even our holy & heavenly things sweet, I

mean, our prayers sweet, our reading sweet, our meditating sweet, our hearing sweet. O how sweet was Gods Law upon that account to *David*, even *sweeter than honey, and the honey combe*, *Psal. 19. 10.* The like I have read of one of

*Bernard. in vita
Malach.*

the ancient Kings of *Ireland*, that when he heard *St. Malachy* preach most sweetly, he cried out, and said,

O how sweet are thy speeches, and eloquies to my mouth! they are sweeter to me than honey. Now tell me my brethren, whether delight be not useful for hearers then? Truly if it were not for delight, which we find in God, some would not rise so as they do, a great while before day, as Christ also himself did, *Mark 1. 35.* and have (then) so much communion with God, nor would they take up so much of time for contemplation, were it not for this delectation. Delectation raises us, delectation ravisheth us, delectation rejoyceth us; and therefore, Oh the usefulness of it!

Sixthly,

The Profitableness of it.

Beloved, the emoluments, the gaires, the utilities which come by it, are, *Tot, ut non possunt numerari, & tanta, ut non possint enarrari*; that is, so

so many as that they cannot be uttered. I will only name some, and say of them all, as the Apostle of Godliness, *Galatians* is profitable unto all things, having the promise of the Life that now is, and of that which is to come, 1 Tim. 4. 8. So this great delight is profitable to all things, having the promise of the life that now is, and of that which is to come.

First,

Of the life that now is. For, verily thou shalt be fed, saith holy David, if your delight shall be in the God of David, that goeth immediately before delight: And he will give thee thy hearts desire; that followeth presently after, *Psal.* 37. 3, 4. So that you cannot want, either,

1. *Necessaries for your bodies.*

If ye be willing and obedient, and so consequently among other things, delight your selves in me, as you are commanded (*Psal.* 37. 4.) You shall eat the good of the Land, *Isa.* 1. 19. So that you may truly say with, and after holy David, whose words, in the aforesaid *Psal.* 37. 4. are *The Lord is my Shepherd, I shall not want*, *Psal.* 23. 1. So the Lord is our delight, we shall not want; nay, when you have lost never so much, yea all, you may even sing the same words as *Fulgentius* once in a storm, after he had lost all upon the

Seas, as it is reported of him.

2. Nor can you want *Necessaries for your souls* :

For, when they are almost gone, he will restore them, as *Dauids, Psal. 23. 3. He restoreth my soul.* When they want food, he will be meat to them; when drink, he will be drink to them; when heat, he will be fire to them. Nay, desire what you can, and desire what you will, for your poor souls, and they shall have it, *Christ will be to them all in all, Col. 3. 11.* and so the Lord will give you the desire of your hearts, if in him and with him, you will delight your hearts, according to that fore-alledged famous Scripture, from which I draw this Lecture, *Psal. 37. 4. Beloved, it is written of Issachar, which signifieth, a man of Reward, or Wages, That he couched down between two burdens, and saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute,* or, as the Greek renders the word, he became an Husbandman, *Gen. 49. 14, 15.* And so do you now, my Brethren ; seeing that God is good, and Christ so good, and delight is pleasant, and so exceeding profitable also, couch down between these two sorts of promises, and put your shoulder to bear, what hitherto you did so forbear, I mean, the burden, if you count it a burden, or rather the weight of that most ponderous

derous matter of great delight to be taken in Christ, hitherto put and pressed upon you; and so become ^{spirit} good husbands, or husbandmen of it, and true *Issa-hars*, that is, men of Reward, such a Reward as this great delight is. The Lord strengthen you for the bearing of it.

Secondly,

Of the life to come. For that is the end of obeyers. *He became the Author of Eternal Salvation, unto all them that obey him, Heb. 5. 9.* Mark, Salvation, and eternal Salvation, which is all one. The Life to come called Eternal, *Matth. 25. 46.* is the Recompence of obedient souls, and so consequently of such as delight themselves in the Lord, in obedience to the word of the Lord, *Psal. 37. 4.* So that they shall go from life to life, from glory to glory, from delight to delight, that is, from the oblectaments which they have in the Lord, here in this life, to the enjoyments of a better, and far sweeter; In short, from singing to singing, for they that sow in tears, as those commonly do, who so delight themselves in the Lord, weeping being partly a cause of their delighting, as you have heard, shall reap in joy, or, as the * *Hebrew*

hath it, shall sing, sing, ברנה יקצרו
namely, here like Swans be-

fore their death, as it is clear from *Psal. 30. 5.*

And

And as the holy Martyrs were wont to sing, when the very fire was kindled about some, and

* Fox in the abridgment of his Acts and Mon. p. 333.

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Canebat Hieronimus, Salve festa Dias.

ready to burn about others, witness * John ^{masse}, and Hierom of Prague, who when they were to be burnt, did sing so, and sing after death, when, namely they are in heaven. For then that famous Scripture, Cant. 2. 11, 12. is absolutely fulfilled,

Loe the Winter is past, the Rain is over, that is, the the stormy winter of Affliction and Persecution is over, weeping over, sorrowing over, sighing over, and gone, For God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. For the former things are passed away, Revel. 21. 4. The flowers appear on the earth, that is, the Saints, who shall dwell in the New earth, 2 Pet. 3. 13. Most pleasant spring is come for them, to appear like so many flowers, fair and fragrant, whereas before, they were, as it were, in their buds, hid. For our life is hid here, with Christ in God, Col. 3. 3. And it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him, 1 John. 3. 2. And then O the glory! O the beauty! O the splendor we shall appear in, when he shall appear in glory! And oh the flowers that then will be seen, when he

he will be seen. But farther. *The time of the singing of Birds is come*, when namely that forefaid pleasant spring for Saints is come, which is like the Morning (which is called *aurora, quasi avium hora*, the birds hour as it were, because then they are wont to sing most and sweetest) For then, oh the singing which is and will be amongst those little birds which are stiled Saints! Oh the sweetest musick which then will be heard, when they shall make musick, singing and saying, *Allelujah, Salvation and glory, and honour, and power unto the Lord our God.* And again, *Allelujah; Praise our God, all ye his servants, and all ye that fear him, both small and great; and again Amen, Allelujah.* And again, *Allelujah, For the Lord God omnipotent reigneth, let us be glad and rejoyce, and give honour to him, Revel. 19. 1, 2, 3, 4, 5, 6.* Thus soules which delight themselves in the Lord, shall go from singing to singing, and so to the Lord; nor, will the Lord say to them, as Father *Abraham* once said to *Dives, son Remember, that thou in thy life time receivedst thy good things, Luk. 16. 25.* For the Lords will it is, that such good souls as they be, should receive, and have, as I said before, some oblectaments in the life that now is, and fully in that which is to come, even unto variety, as you have heard, yea, to Eternity. O Eternity! here give me leave to paraphrase a little upon both, as rapt up, as it were, into heaven, as according

according to my promised teaching, as thus ; O that blessed Region of paradise ! Oh that blessed Region of Delights, where Saints do so sing, and for which I sigh in this valley of tears ! oh that life of lives which those rejoycing, singing Saints do live ! O life beatifical ! O life eternal, even blessedly eternal, and eternally blessed ! where there is certain security, secure tranquillity ; where there is perfect love, no fear, and everlasting day, swift and pleasant motion, and only Delectation, to an endless Duration !

Haste, Haste, O Saints, to that place, that life, that eternall, that blessed life, labouring, and loving to delight your selves in the Lord, that hereafter and for ever, you may thus joyfully be with the Lord. And O sirs, let us all, even cry out, as one did once saying what do we here ? here in the state which hitherto we have been in ? it being a state of death rather than of life, of sorrow rather than joy, of sinners, rather than Saints, of servants rather than sonnes ; let us flee hence like Eagles, towards heaven, let all your delight hereafter be in the God of Heaven, let the times past suffice, that we were like blind Wretches working and living under ground ;

let us now and hereafter, even * Eagle-like, scorn all low things, as too much below such high things as our souls are ; and even disdain what

* *Secundum illud de Aquila, Adagium. αἰετὸς ἔσθ' ὑπερὶ μύας. Aquila non caprat Muscas.*

what formerly we deemed to be our greatest gain, nay, count it all, as dross, as loss, as dirt, as dung, in comparison of those ravishing delights which are to be taken in Christ; according to the words of that sweetest Spouse of Christ, *I sat down under his shadow with great delight.* Nay, come my brethren, and call one upon another, as Christ once upon his disciples, *John 14. 31. Arise, let us go hence.* So, let us rise, and go hence from all our delectables here, which are base and bad; and labour for that great delight, which hath been so pressed upon us this day, and is so full of glory. O my God, draw thou this peoples hearts towards thee, and towards thee, and towards this great delight, that they may even run, and labour after thee and it, with all their might, and *draw me also, and we will run after thee,* and it, *Cant. 1. 4.*

Having dispatched the first part of my Text, wherein we have a *Site*, I now come to the second, which holds forth a *Sense*, *And his fruit was sweet to my taste.* Where we are to consider again Three things, to wit, *Cujus, Quid, Cui;* *Whose, what, to what.*

1. *Whose?* *His.* Namely Christs, whom but now she had compared to an Apple-tree, whose shadow is full of delight, whose delight is full of Heaven, whose Heaven is full of joy, *Whose joy is full of Glory. 1. Per. 1. 8.*

2. *What?* *Fruit was sweet.*

1. *Fruit.*

1. *Fruit.* There is a Difference, as the Schools say, between Beatitudes and Fruits. Fruits are lookt upon as growing in a narrower compass, Beatitudes in a larger; for more is required, say they, to make a Beatitude, than a Fruit; to wit, a perfection, whereas an inchoation will serve to make a Fruit. Again, there are *two* sorts of Theologicall fruits.

1. Such as grow in man made gracious, and come from man, as vertuous Actions, which with, and by the help, and assistance of Gods Spirit, are wrought by man, *Rom. 8. 13.*

2. Such as are wholly the Spirits, & are only enjoyed by man; as comfort, joy, and the like,

Gal. 5. 22. here by fruit we are to understand the *Com-
 * *Tomson in Loc. Mirabilis quaedam dulcedo.* forts of Christ, who there-
Granat. in Sylva. fore is compared to an apple
Loc. Com. p. 493. tree, *Cant. 2. 3.* whose ap-
 ples are his comforts, as they
 are expounded, *vers. 5. Com-*

fort me with apples: I say, it is comfort, or which comes all to one, that hidden Manna which cometh down from Heaven, and feedeth and filleth both Saints and Angels, which are in Heaven, *John 6. 50. Revel. 2. 17.*

2. *Was sweet.* Here is that which tempers, and qualifies, all the amaritudes, vicissitudes, troubles, trials and tribulations of a Soul made gracious; I mean, this sweet word, *Sweet,* which
 sweet

sweetens all our bitters, suffocates all our sorrows, transpiciates all our griefs into kinds of joy, of gladness, of consolation, even to admiration. Oh *sweet word sweet*, O *sweet*, exceeding *sweet*. : For the Hebrew word is *sweetness* it self.

3. To *What* ? To *my taste*, or, to my Throat ; but I retain Taste.

There is a two-fold Taste.

First, Proper.

And what is that ? It is, saith the Prince of Philosophers (*Lib. 3. de anima, cap. 12.*) that sense, whereby things that nourish, are discerned.

Secondly, Improper.

And that is a Spiritual, and gracious Taste ; whereby a gracious soul, delightfully, and sensibly perceiveth that sweetness which is in God, in Christ, in Heaven ; for these are the things which are so sweet to souls destinated for Heaven.

Whence I extract this Observation.

That Christ is wont to refresh his espoused Saints with his Comforts, which are exceeding sweet.

See

See, *Psal.* 31. 19. *Isa.* 64. 4. *John* 14. 18. *2 Cor.* 4. 6. *Revel.* 2. 17.

This Observation is like a Tree having two Branches.

The *first* is, Christ is wont to refresh his espoused Saints with his Comforts.

The *second*, That they are exceeding sweet. But I will handle both joyntly.

For the illustration of them I shall propose, raise, and resolve these *five* ensuing Questions.

Quest. 1.

What these Comforts are?

Quest. 2.

How in Scripture they differ from joyes?

Quest. 3.

Whether they be not usually accompanied with joyes?

Quest. 4.

Why Christ refresheth his espoused Saints with such Comforts?

Quest. 5.

Why such Comforts are so exceeding sweet?

Quest. 1.

What they are?

I *Answer*. They are that strength, that life, that satisfaction, which from the comfortable
Object

object, is convey'd into the hearts of Saints, by the co-operation of Christs holy Spirit, called, *the Comforter*, Iohn 16. 7. where note, that by their proper nature, they are as Divines call them * *Satisfactions*, and *Strengthenings*, according to these following Scriptures, *Psal.* 27. 14. *Psal.* 52. 7. *Psal.* 114. 11. *1 Sam.* 23. 16. *Job* 4. 4. *Isa.* 35. 3. Or thus; *They are the earnest of the Spirit,*

* Symonds
in his de-
sert. Souls,
Case and
Care.

2 *Cor.* 1. 22. and of eternal life, the life of the strength of a gracious soul, the Apples which grow upon Christ, that sweetest Apple-tree in heaven, and fall down from heaven, the heaven, the paradise, the felicity which Saints, who in Christ have their part here, do enjoy in part, and will more fully be beatified with in heavens glory to all eternity.

2 Q. How they differ from joy?

I *Ans.* 1. * Some say, that properly Comfort is no joy at all, but only a representation of grief. But I, together with others, take Comfort, in its latitude, to be the Genus of joy, I mean, spiritual joy; and joy, a species, or degree of Comfort; where note, that there are three degrees of Comfort.

3 deg. of Com-
fort.

The 1. is Rest, *Psal.* 116. 7. *Return to thy rest, O my soul, for*

O

the

the Lord hath dealt bountifully with thee; which words that blessed Martyr *Babilas* spake to his soul, when he was to suffer, therewith to comfort his soul.

The 2. is joy, a higher degree; for
 2 deg. joy. 1. It is positive Comfort, rest is negative.
 1. 2. Rest is a return of the soul to it self, *Psal.* 116. 7. joy an ascent of the soul * above it self, in *Hebrew* ^{הנב} which speaketh an elevation.

The third is Triumph; consisting in two Degrees.

3 Degree Triumph. 1. A Victoriousness,
 1. Rom. 5. 3. Hab. 3. 18.
 2. An holy boasting, or glorying, *Psal.* 64. 10.

The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory, or * praise, as the *Hebrew*

* *Hieron.* word will bear it, like men which boast, and praise their condition, ^{ויתקדוהו}
 2 Cor. 10. 8. as being now able to say, we are past our evils, of sorrow, and sadness which we felt, and feared, and found that

honey and that good which we expected; but this boasting is in the Lord, as it is written, *He that glorieth, let him glory in the Lord,* 1 Cor. 1.

31. and as it is to be gathered from the first member of this verse, Psal. 64. 10. *Shall be glad in the Lord.* I shall here in this Discourse take in all these Degrees, and treat on Comfort at large.

The third Question is, whether the Comforts of Christ be not usually accompanied with joy. 3 Q. Resp.

To this, I answer by a Distinction.

1. That ordinary joy, ordinarily goeth with them, especially in tribulations, Rom. 5. 3. 2 Cor. 1. 4.

2. But extraordinary joy, otherwise called *joy unspeakable, and full of glory*, 1 Pet. 1. 8. doth not, but either a little before death, as we may observe it in sundry dying Saints, Martyrs especially; Witness him, * who being come to the Stake, cried out, and said, *He is come*, Austin, *he is come*; meaning the Spirit, by whom cometh joy and comfort; and also in young Converts, who for the most part can speak of such an extraordinary joy and great comforts, which thing I finde sweetly emblemized in two persons, which the Scripture speaks of.

* *Aliquando intro-
mittis me in affe-
ctum multum innu-
sitatum adnescio
quam dulcedinem,*
Aug. 10 in con. c. 40

* *Mr. Glover,*
Fox in his *Acts
and Mon.*

1. That lame Cripple, who being
 1 *Person.* restored to the use of his limbs, *did*
leap, and praise God for joy, Act. 39.

But we must not think that he did alwayes leap :
 so Converts, being cured of their lameness ; yea,
 restored to life , will then rejoyce extraordina-
 rily, their very heart leaping for joy, but not eve-
 ry day, nor all the day.

2. That prodigal Son, who had a fat-
 2 *Person.* ted Calf slain for his welcome , after
 his return , and a feast made for him ;
 at which there was Musick , and Dancing , and
 much rejoycing, *Luk. 15. 23, 25, 27.* but he had
 not a fatted Calf killed for him every day , nor a
 Feast made for him every day, nor Musick made
 for him every day. So young Converts are feast-
 ed with the Lamb , slain from the beginning of
 the world , in the beginning of their conversion,
 and after their first return , and they can tell of
 that sweet Musick , which unspeakable joy mak-
 eth for them , and of that dancing of spirits,
 which their extraordinary consolations cause in
 them : but it is not so with them every day , for
 after such joys and consolations commonly
 come desertions.

The fourth *Question* is, *Why*
 4 *Q. Resp.* *Christ so refresheth his Saints with*
such Comforts.

To this I *Answer.*

1. *Because he is good,*
 Mat. 19. 17. * every
 good is communicative
 of its goodness; as for
 example, a good Apple-
 tree will communicate
 his good apples: so our
 good Apple-tree Jesus Christ, will, because of his
 goodness, impart to, & let fall for us his sweetest
 apples and consolations, especially in our greatest
 tribulations.

2. Because he knoweth that we
 have need of them: for what men
 in the world are so hated, spight-
 ed, maligned by the men of the world, as Christs
 espoused Saints whom he hath chosen out of the
 world? & what crosses and tryals are there almost
 under heaven, which they have not their part, and
 portion in, whilest they are absent from heaven;
 therefore he doth so comfort them, 2 Cor. 1 5.

3. That they may be able to comfort others,
 who also are espoused to Christ, with
 the same Comforts wherewith them-
 selves were comforted of Christ,
 2 Cor. 1. 4.

4. That they may love him the better; for do
 not we see how much even little
 children do love such as bring, or
 give them apples, or sugar-com-
 forts? and doth not the Apostle Peter affirm the

being
 did
 St. 39.
 leap:
 yea,
 ordina-
 not eve-

a fat-
 after
 him;
 and
 he had
 nor a
 made
 feast-
 ing of
 version,
 tell of
 by ma-
 spirits,
 use in
 y, for
 monly

Why
 with

1. Be-

1 Cause.
 * Omne bonum est
 communicativum sui.
 * Bonitas in Deo causa
 volendi omnia. Aquin.

2 Cause.

3 Cause.

4 Cause.

same of Gods little children, who so rejoyce with joy unspeakable, and full of glory, *whom*, namely Christ, *having not seen ye love*, 1 Pet. 1. 8. O sweet love, which comes by such sweet comforts! Oh love for love! for what are such comforts but Christs loves? and what is our love, but the echo of Christs love, and love rendred for love?

5. That they may be the more familiar with him, and come the oftner to him;
 5 Cause. and be the more serviceable to him; even as little children will not onely love them, that give them comforts, but also will hang about them, and come often to them, and to their houses, and will be familiar with them, and be willing to do any thing for them: so Gods children will be familiar with God, and familiar with Christ, and be often at his house, when he brings them, and bestoweth upon them so many of his comforts, and they will hang about him, and lean upon him; as you may see in Christs dear Spouse, whose words these are; *His fruit was sweet to my taste*; how familiar she was with Christ, throughout this book of the *Canticles*, and especially in *chap. 8. ver. 5.* how ready she was to obey him, and how she leaned upon him, and did cling about him, after she had been well comforted by him with his apples. For, saith Christ there, *who is this that cometh up from the wilderness*, namely of this world, which is like

like a wilderness to obey my command, *Cant. 4. 8. leaning upon her beloved*, Mark, leaning, and so hanging and clinging about him; *I raised thee up under the apple-tree*; that is added, to shew how she was come to him, as an apple-tree for apples, and how he found her sitting, or lying under his shadow, looking for comfort, and for refreshing from him, being ready to faint, and how he raised her up, comforting her with his apples, when she cried to him, and said, *Comfort me with apples*, *Cant. 2. 5.* O these apples, those apples which drop so from that sweetest apple-tree, Jesus Christ, how they attract, how they abstract to Christ, and from whatsoever is against Christ! O how they make us fall in love with Christ, when they fall from Christ! O how they make us serve him when we have been served with them by him!

5. Question. But why are those comforts so exceeding sweet?

Quest. 5. Resolved,

I Answer.

1. *Because of the end for which they come.*

2. *Because of the fountain, from which they come.*

3. *Reas.*

3. *Because of the Conduit pipe through which they come.*

1. *Because of the end for which they come, to wit, for their exceeding great encouragement; for their troubles are*

1. *Reas.*

so great (*those are they which came out of great tribulation*, Rev. 7. 14.) Their sorrows so many, their fears more, as that if they should not have sometimes some of those apples to comfort their hearts, overmuch grief would even overwhelm their hearts; and therefore Christ doth with such exceeding sweet consolations console their sadded hearts, thereby to encourage, and to strengthen their hearts; according to that famous fore-alleged Scripture, 2 Cor. 1. 4. 5.

2. *Because of the fountain whence they come*; For they come from the great God, Christ, who sends them, being God; as you may see 2 Cor. 1. 3. 4. *The God of all comfort, who comforteth us in all our tribulations.* See also Isa. 51. 12. 2 Cor. 6. 6. where note, that *Christs comf. 2 ways.* God is the cause, and fountain of Comfort two wayes.

1. *By word.*

2. *By deed.*

1. *By word; bearing witness to our spirits by his Spirit, that we are the children of*

1. *By word.* God, Rom. 8. 16. as thus; Thou *John*, or thou *Peter*, art a childe of God, so plainly.

2. *By deed.* 2. *By deed*, effectually setting upon a mans heart such matter of comfort, as he knoweth will com-

comfort, and strengthen his heart; as for example, that sweet and comfortable Scripture, *Psal. 31. 19.* O how great is thy goodness. Or as * some render the word, sweetness, which thou hast laid up for them that fear thee. * Understand even in this life; and *Isa. 64. 4, 5.*

* *Vulgata versio &*

Aug. solil. c. 21. 22.

* *Idem, Medit. c. 37*

For since the beginning of the World men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth, and worketh righteousness, those that remember thee in thy wayes. And *1 Tim. 1. 15.* This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the World to save sinners, of whom I am chief. Which sweetest passage so comforted Mr. Bilney once, as that he was even converted by it, and died a glorious Martyr after it, as *Latimer* reporteth it of him, who also himself was converted by him. Now, my Brethren, do you judge whether these Comforts must not be exceeding great, and sweet, yea infinitely sweet and great,

* as some render the words, *Psal. 31. 19.* as coming from the infinite God, and from the infinite multitude of his goodness. Beloved, if there were a River, or Sea, flowing with milk and honey, and from it should issue forth some certain

tain Rivalets into certain Gardens of yours, you would tell how exceeding sweet such Rivalets be. Well, the Comforts which I here speak of, and flowe so into the hearts of Christs Saints, which are his Garden, do all of them come, and issue forth like Rivalets from that Sea of sweetness, which is called, *The God of all Comfort*, flowing, as it were, with the sweetest milk, and honey of divine Consolation; and therefore oh how sweet, how exceeding sweet must they of necessity be?

3. *Because of the Conduit, through which they come*; to wit, Christs blessed mouth; which is not only most sweet it self, but sweetness it self, as the Hebrew hath it, *Cant. 5. 16. His mouth is most sweet, or sweetnesses*; where note, that Christs mouth is most sweet in two respects; As

Christs mouth is most sweet in two respects.

1. *Speaking to us most sweetly.*

2. *Kissing us most sweetly.*

1. *Respect.*

1. *Speaking to us most sweetly, as he spake once to the*

sick of the Palsie; *Son be of good cheer, thy sins be forgiven thee, Matth. 9. 2.* Which words being spoken to a distressed soul what comfort they create, What tongue can explicate? For the soul knoweth full well, that as when a strong wind

wind bloweth upon a * Spiders web, the same is by it presently broken, and blown away; so our sins which * *Chrys. in Psa. 50* are but like a Spiders web to his mighty power, are immediately dissolved, blown away, and blotted out, when this mighty word of Comfort is gone forth, like a mighty wind out of his blessed mouth.

2. *Kissing us most sweetly*, Cant. 2. *Respect.*

1. 2. *Let him kiss me with the kisses of his mouth.* O those kisses, those kisses how sweet they be! because they come from the sweetest mouth that is in all the world, coming from him that made the world: O they must needs be sweeter then any *Organs*, coming from such an *Organ*. Again, how sweet they must needs be: for what are they, but pure, meer love, yea loves, according to that sweetest sentence, Cant. 1. 2. *For thy love is better then wine*; the Original is loves, and sweeter then wine. O that my Love Christ crucified for me, would alwayes kiss me so with the kisses of his mouth, which is so exceeding sweet. Sweet Love, saith my soul to thee, when shall it once be, that I shall be so loved, and so kissed of thee? Thus these Comforts come to be so exceeding sweet, because they come through such a Conduit. Beloved, if there were a Conduit near full of sweetest Sugar, and the purest Wine that can be had were to flowe through it, and from it; and you to taste it,

it, and did taste it, you would say, that it is sweet Wine indeed: Well, the Comforts of Christ, which are like purest Wines, do run through the very mouth of Christ, as I shewed but now, which is full of sweetness; nay, as you have heard, all sweetness; and therefore that sweet soul, which doth, or shall taste them, must needs say, *Thy loves are better and sweeter then wine,* Cant. 1. 2.

The Application. Now let me lanch forth into the Depths of your hearts, by some seasonable Application, And

I. *Matter of Ad-* I. May not this afford me
ambitation. *matter of Addambitation,* as
thus; Are the Comforts of

Christ, wherewith he refreshed his Esposed Saints, so exceeding sweet? then what shall I think, or judge of those which so little care for them, as most men amongst us do? For if they did care for them, and did esteem them to be so exceeding sweet, as indeed they be, they would be as much for them, as ever *Jonathan* was for that wonderful honey, which he met with in that wood, in 1 Sam 14. 25, 26. when it dropped, and where by him it was tasted, when he was faint and wearied, *vers.* 27. I say, they would be like *Jonathan*, and be for those comforts, and taste them as he did that honey; for they are like it: so they refresh, and so they strengthen

Strengthen poor, faint, wearied souls: but now they are rather like the Prodigal, who cared more for the husks which the Swine eat, and which yet he could not have, because no man gave them unto him, *Luke 15. 16.* then for his Fathers diet; for so they care more for poor, low, empty things, which Swinish men and women live on, and which yet cannot give them content, because there is nothing in them that can satiate their unsatiable appetites, then for their heavenly Fathers daintiest fare, which he provides for his, and for Christs, their elder Brethren, wherewith he dieteth his Brethren, his sweetest Comforts I mean; I say again, what shall I think of such? Shall I tell? I think they are besides themselves, as the Prodigal was; of whom it is said, that at last he came to himself, *vers. 17.* which sheweth, that before that he was besides himself: For if you should see one leave the daintiest dishes, which he may eat of at a sumptuous Feast, and feed on ashes, or coals, or dirt, and mans dung, like the men of *Jerusalem* in that siege, *Isa. 36. 12.* would ye not say, that he is mad? And yet so do many of us; for they leave the pleasantest sweet-meats, and the delicatest fare, and feast, which they might partake of in our heavenly Fathers house, and the bread of Comfort, which Christ, who himself is the bread of Heaven, giveth unto Souls predestinated to Heaven, and feed on coals, on ashes, on dirt,

dirt, on dung, for so are those base, unnatural, filthy, dunghill things, which they so dote on; I mean, their base lusts, base lives, foul and filthy talk, covetous desires, worldly cares, unclean touches, wanton looks, youth-corrupting books, lascivious company, adulterous imaginations, light attire. O sad souls! O pitiful Catastrophe that men, and such too, some of them, as are counted by some the best, should be like Beasts; and that such as are ordained to live like Angels, feeding on the bread of Angels, which ever lasteth, should live like Devils, and feed on the bread of carefulness, and on Swines fare which perisheth!

2. But why will ye? To
 2. *Matter of* come to an *Use of Communica-*
Communication. *tion.*

1. *Cause.* 1. Is it not because your
 stomachs, I should say, your
 hearts are corrupt, and out of
 order, being full of rottenness, iniquity, and un-
 cleanness, *Matth.* 23. 27, 28. and your selves the
 servants of corruption, *2 Pet.* 2. 19. So that as
 men, who have corrupt stomachs, will leave the
 best and daintiest dishes at a Feast, and rather
 choose to eat course, or salt meat, so you will
 leave Christ with all his Comforts, though never
 so sweet and dainty, and feed on course things,
 though they be never so salt; I should say, smart-
 ing, when you have swallowed them; nay, will
 even,

even, like Swine, be for mire rather, *2 Pet. 2. 27.* then that mirth, that musick, that melody full of glory, which cometh with, and by that King of Glory.

2. And are not such Comforts *2. Cause.* hid from you too? For, what saith the sweet Singer of Israel, singing of those Comforts, and of their sweetness most sweetly; thus in that fore-alleged *Psal. 31. 19.* *O how great is thy goodness, which thou hast laid up for them that fear thee.* Where the * Original is, which thou hast hid, as * some render it, as agreeable to the hidden *Mannah*, which runs parallel with this sweetness, *Revel. 2. 17.* * One hereupon doth raise this question, Why God should reveal his wrath from Heaven, as he doth, it being against his gracious disposition; and a strange, or extraneous work to him, as he is pleased to call it, and hide his sweetness, goodness, and mercy, wherewith he is so much delighted, *Mich. 7. 18.* and resolveth it thus; that he doth it, because he knoweth mans frailty, and how prone we are to fall through negligence, and therefore holdeth it to be more expedient for men to be kept in awe, and fear, and as it were under hatches, then to be left at large with hopes of sweetness. Thus he, so that this sweetness

מנחם
* *Vulgata versio.*

* *Origines in*
c. 9. ad Rom.
* *Rom. 1. 18.*

ness is hid from your eyes; and therefore it is, that you care not for it, but rather choose what seemeth good in your own eyes, and so consequently are without refreshments, without joy, without enjoyments of those sweetest contentments which come from Heaven, come from Christ, Christ being resolved to give none of them unto you, because you will not give your minds to him, nor labour, as you ought, to be so beatified by him, but rather to leave you, if now remain so careless in the wilderness, wherein you you are, and wherein no water is; I mean, none of those strong waters, or waters of Life, which are called Comforts, to make your life a comfortable life: And therefore O doleful, mournful condition that you are in, being out of comfort, out of joy. See that dreadful place, *Luke 14. 24.* *For I say unto you that none of those men (careless men, and despisers), shall taste of my Supper.*

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 3. *Matter of self to matter of Exhortation, Are Exhortation.* Christ's Comforts which he bestowes upon his Espoused Saints so exceeding sweet; then be perswaded to labour after them, to taste them; where give me leave to fasten upon you

1. *Instructives of two sorts.*

First sort for Means.

1. *General ones.*

1. *Instructives.*

2. *Incentives.*

1. *Instructives; And*

1. *Instructives, shewing the*

means which you must use, for the gaining of them.

2. *The manner after which you must taste them.*

1. *As for the means, they are 1. these general ones: As*

1. *Resolve upon it: For Resolution is a mighty thing. If a man be resolved to do a thing, he will do it, because he is resolved to do it:* 1. *General mean,*
As for example, when a man is resolved to take a journey, to Petition his King for some great thing which he needeth, he will go, because of his resolution, whereas another man will not, because he is not so resolved: So when a poor soul is resolved once, I mean in earnest, to go to the King of Kings, which is Christ, for comfort, she goeth, because she is resolved to go; and therefore as the Church, in *Isa. 25. 9.* resolves, and saith, *We will be glad, and rejoyce in his salvation,* so resolve you, to take comfort in Christ, and to eat of his pleasant fruit; or thus, as the Prodigal set up his resolution, *Luke 15. 18.* so let every one of us resolve, saying, Hitherto I have been altogether for such empty husks as the Prodigal was, for poor, low, empty, earthly comforts, which Swinish men are for, and feed upon, *vers. 16.* and with which I could no more be filled, then he with his, because they are not able to give content, and to satisfie a soul: but now I will go to that everlasting Father, *Isa. 9. 6.*
p and

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and say, Everlasting Father, make me a partaker of thy Comforts which fall; I will not lay from thy Table, as that rich mans crumbs, *Luke 16. 21.* but from thy mouth; for they can, and will satisfy my soul, and so I will by Gods help use all other holy means besides, to obtain, and to taste those sweetest Comforts for my souls delight, *Psal. 94. 19.*

2. *Pursue your resolution.*

2. *General Mean.* For many resolve well, but do ill, because they do not pursue their resolution well, being like that Fathers second Son in the Gospel, *Matth. 21. 20.* who when his Father bid him go into his Vineyard, said, I will go, and went not: Oh be not you like them, or him; but rather go, and do, as you resolve; and that thus.

2. *More Particular ones.*

To come 2. to more particular means.

1. *Particular Mean overcoming.*

1. Not to speak of labouring to be espoused to Christ, because I have spoken of that already formerly. *You must overcome;* for, *To him that overcometh will I give to eat of the hidden Manna*, saith Christ, *Rev. 2. 17.*

which hidden Manna is nothing else, but Christs hidden Comforts, as Expositors expound this sweetest passage of sacred Writ.

Now the *Enemies* which we must overcome are these three, the *Devil*, the *World*, the *Flesh*.

1. The

1. The *Devil*, and all his Angels. When I tell you of Satan, I tell you of a Prince, and a cunning Prince, 1. *The Devil*. called the Prince of this world; but you must not let him be your Prince, but oppose him, for he still opposes us, as envying us unpeakable happiness, because himself is in utter darkness; and because he kept not his own happiness, envieth us ours; and because himself cannot be in Heaven above, will, if he can possibly keep us from our heaven below; so that as his work is to deprive us of our joy and comfort, so it must be ours to frustrate his design, defeating him in his temptations by our supplications, and quenching his fiery darts by our Saviours blood, *Revel. 12. 11*.

When I tell you of his Angels, I tell you of Powers, *Eph. 6. 13*. but you must not let them have power over you: When I name both, I tell you of *Spiritual wickednesses in high places*. Mark, spiritual, and therefore not to be easily seen, nor to be prevented soon. Again, in high places, or as the *Greek hath it, in *heavenlies*; but you must **Εν τοῖς ἐπεραῖσις*. not let these spiritual wickednesses have, or take place in your heavenlies, but rather displace them, *Eph. 6. 13*. Again, when I tell you that both come, know that then danger comes; namely, for you to be kept from Christs sweetest Comforts, but do you over-

come them ; for unless they be overcome *by you*, none of his Comforts will come *for you*.

2. *The World* must be overcome also, 1 *John* 5.1. When I name the world,

2. *The World*. I mean that world, which lyeth in wickedness, and tell you with-
all, that you must not lie with her in wickedness by no means ; but when like a Strumpet, as she is, she enticeth you to wickedness, you must not yield to her, nor be overcome by her, but use her like a Strumpet, and tread her under your feet, with all her trumpery, and tyranny, pride, and bravery, care, and covetousness, like that mystical woman in the *Apocalyps*, which is said to have the Moon, that is, the world, and all sublunary things under her feet, *Rev.* 12. 1. and deal with her, as the Primitive Christians with their money, putting it down at the Apostles feet, to shew, that money is to be trodden under foot, *Act.* 4. 37. so must you put her, and all your moneys and means down at your feet, and not so near as you were wont, your heart.

3. *The Flesh* must be overcome likewise,

Gal. 5. 24. Beloved, Flesh is

3. *The Flesh*. flesh, even flesh indeed ; being sweet indeed, with all its dainty baits and bits, but very strong withal, witness *David* in the Case of *Barsheba*, and the matter of *Uriah* ; and witness *Solomon* his Son in the Case of his Wives, which drew him to Idolatry ;

try; nay, witness our own frail selves: For, O what a hard thing is it for us to overcome our flesh with the lusts and affections thereof! Oh, how it struggles with us! how it strives against us! how with its Syren-Songs it allureth us, that thereby it may lull us asleep, and sink us in the deep; the depth, I mean, of despair and destruction, to an endless duration? Nay, how it dares even to lust against the Spirit, so as that we cannot do as we would, *Gal. 5. 17.* And for that cause it is that Christs Comforts are so rare with us, because the flesh doth so often, and so much prevail against us, so that needs it must be overcome by us, if Christs sweetest Comforts shall come for us.

But here I must resolve two 2. *Quest.* Questions,

One, concerning the flesh in particular; The *other*, concerning all the three fore-mentioned enemies in general.

1. One concerning the flesh in particular.

1. *Quest.* Whether there be any hope for us, that the flesh, which is so exceeding strong, may be overcome by us?

2. *Quest.* Whether there be 1. *Q. resolved.* not a general Remedy, or Weapon which may be used by us against them all.

To the first; I answer, Yes, by Gods help. For how strong was the flesh in *Mary Magdalene*, being a notorious Strumpet, and yet you

know how she was reclaimed, and how her flesh, together with her Sex by her was conquered, *Luke 7. 50.*

And *St. Chrysostome* tells us of another notable Harlot, which was not

St. Chrysost. in onely infamous for her fil-
Math. 21. hom. thiness and fornications, but
68. mibi p. 510. also for her sorceries and
 enchantments, by both which

she destroyed great numbers of men, and yet at last was converted; and when she was converted, could, and did with Gods help, not onely leave her whoredomes, but also witchcrafts, and former lewd Company, and lived like a chaste Virgin, and never saw man more afterward, nor would see any; and therefore let none despair, saith he; and so say I, though the flesh be strong, for God is stronger; and though he have been a very Whore master, or if a woman have been a notable Strumpet like this; for God can make of a Sinner a Saint, of a *Saul* a *Paul*, of a Vassal of Lust a Vessel of Love, of a Vessel of dishonour a Vessel of honour.

To the second I answer

2. *Q. resolved.* also,

I.

Yes. There is a general, and Catholick, and very sovereign Remedy; or if you will have me say so, weapon, which may be used against them all, and that is Faith; *For this is the Victory that overcometh the world,*

world, even our faith, 1 John 5.4. Where note, that by the world we are to understand, not the Fabrick of the world, nor yet onely one of the three fore-mentioned Enemies, onely called the World, but * *Satan* also, and the *Flesh* too, with all their power * *Calvin in Loc.* and policy, pomp and pride, glory and greatness, cunning and craftiness, lusts and licentiousness; all which we must overcome, and conquer by faith, believing verily, that by Gods help, and according to his promise made to us, *Rom. 6. 14.* and *Rom. 6. 20.* they shall all be conquered by us: Bur hereof I have written a particular Tract, called, *Soul-solacing Conferences with Christ, touching the Worlds Conquest by Faith*, unto which I referre the Reader of this.

2. *You must work righteousness*; For thou meetest 2. *Partic. Medium.* him that worketh righteousness, saith the Prophet, *Isa. 64. 5.* to kiss him, namely, with the kisses of thy love, as that Father met his Prodigal Son, being now resolved to do his work, *Luke 15. 19, 20.* as the words fore-going in *vers. 4.* declare. And therefore O this righteousness, what a mighty thing it is? what a workman? what a getter? For it is that which getteth this meeting, (*Thou meetest him which worketh righteousness*) O sweet meeting! when a gracious soul meets with God, the Creature with the Creator, the Sons of God with the

Son of God, the Heirs of salvation which are
 * nothings with the heirs of all
 * 1 Cor. 1. 28. things. O let us all labour for
 this happy meeting by an holy
 and righteous way of living.

3. *You must minde God in his wayes*; for so
 saith the same Prophet farther,
 3. *Partic. med.* Isa 64. 5. *Thou meetest those*
that remember thee in thy
wayes. Understand those wayes which are spo-
 ken of, *Isa.* 15. 8. that is, Gods thoughts and
 dispensations of his loving kindness; as thus,
 when Saints mind those sweet and pleasant times
 wherein mercy, (I mean, Christs mercy) did
 chant, love, cheer up, kindness kill, that is, where-
 in the kindness of God towards them appeared,
Tit. 3. 4. and so killed sin, as soon as it appear-
 ed; and wherein goodness like pleasant musick,
 made the sweetest melody in their hearts, Christ
 speaking comfortably to their
 * hearts, *Hos.* 2. 14. then God
 * *According to* meeteth them, and Christ
the Hebrew, לך meets them again to comfort
 לבך ודברם their hearts; according to the

fourth verse, we may also understand the wayes
 of Gods Commandments, *Luke* 1. 6. that Christ
 will meet such with his comforts, who meet him
 in the wayes of his Commandments.

4. *Fear God*; For, *Oh how great is thy good-*
ness,

ness, which thou hast laid up for them that fear thee, Psal. 31. 4. Partic. med.

19. O fear to be therefore desired! O fear to be admired! that poor souls that fear, should have such a fire! that poor Creatures living in a trembling condition, and being even thereby tossed as men are with waves upon the seas, should yet be able to live in a sweet expectation of seas of divine consolation! O then fear the Lord, all ye his Saints, and fear to offend him! O fear a lie, and fear a wanton lie, and fear an oath, Ecclel. 9. 2. and work out with fear and trembling your very salvation, that you may participate and drink of that sea of infinite sweetness, and ineffable goodness, and incomparable deliciousness which is destinated for men fearing God, and ordained to be the heirs of salvation.

5. *Desire in hope.* Beloved, there are but two affections, and there needs no more, whereby the soul meets with 5. *par. med.* any good that is absent; for then, saith the Understanding, O this is a good thing to be desired! O that I had it, and so it sends out hope for it, to fetch it, and that waits for it, as *Isa. 64. 4.* if it come not, then the desire hath an other work, it goeth up and down, like the Spouse, *Cant. 5.* saying, *Saw ye him whom my soul loveth*, it goeth to Prayer to speak with Christ, from that to hearing, from hearing to read-

reading, from that to conference, till it hath news of Christ. *Behold, thy King cometh, bringing salvation*, Zach. 9. 9. and saying, here I am; and then step in two other affections more, to wit, love and joy; love leads this sweetest guest into the soul, and saith, Lo, here is Jesus Christ, the sweetest, and fairest of all men, *Psal. 41. 2.* and joy waits upon him, for that followeth believing, and Christs coming, *1 Pet. 1. 8.* insomuch as that therefore joy and salvation are so often joyned, as *Psal. 9. 14. Psal. 13. 5. Hab. 3. 18.* and that joy is called *the joy of salvation*, *Psal. 51. 12.* and therefore I say, *Desire in hope*, that is, desire Christ, and desire his comforts, and hope for both, and *you shall have your desires fulfilled*, *Psal. 37. 4.*

6. *part. med. in 3. branch.* 6. Ask in faith, and that with much importunity, and vehemency of Spirit. This Instructive hath 3. branches; for I say, that you must,

1. Ask. 2. In faith. 3. With much vehemency of Spirit. 1. Ask, and it shall be given to you, *Luke 11. 9.* saith Christ. So I, as thus, *Stay me with Flagons, comfort me with Apples, for I am sick of love*, *Cant. 2. 5.* And let him kiss me with the kisses of his mouth, for thy love is better then wine. *Cant. 1. 2.* Beloved, Prayer is the souls pass 1, so it passeth it over from this side heaven into hea-

heaven, from thence to fetch the comforts of heaven; even as a Passer passeth passengers over from this side of a river to the other side; and therefore make use of it accordingly, and let it pass over your souls to Christ in heaven, and beg his solaces, wherewith he solaces souls; as thus, Say farther, Lord Jesus Christ, as thou saidst to the sick of the palsy, to say to me, *My son, be of good cheer, thy sins are forgiven thee*; for I have been, and am a palsy man too, I have like him, lain upon my bed, even the bed of sin, the bed of lust, the bed of pride, the bed of passion, and the bed of covetousness, and I have not been able to work, or to go, to do, as I ought, and would; and therefore Lord Jesus heal me, and comfort my soul with the joy of thy salvation, Psalm 51.

12.

Or thus, Lord Jesus, I have heard the Preacher say, that one such word of comfort spoken by thee, and coming from thy sweetest mouth, will blow away, like a mighty winde, all the sins of a poor sinful soul, being but as a Spiders web unto it; and therefore I humbly beg, that by such a word of comfort, and such a words speaking, (*Be of good comfort, thy sins are forgiven thee*) thou wilt so blow away my sins, which are like a Spiders web indeed, for I have been like a spider indeed, my very heart hath been full of the rankest venome of sin, and the poison of Asps hath been under my lips, Rom. 3. 13. and I have spun
out

out such a web of sin and iniquity, as cannot be either measured or reached by any but thee alone; and therefore Lord blow upon it, and tear it, and dissolve it utterly, by the breath of thy mouth, as with a mighty wind, and by thy mighty power, and by the force of ^{thy} thee to be admired, and all powerful mercy. O Lamb of God, which takest away the sins of the world, take away this web of mine also. Thus ask and beg that sweetness and that comfort which cometh by Christs mouth, and be as earnest as may be, for you can have no comfort in the Lord, unless it come from the Lord.

2. *In Faith.* Faith is Prayers other hand, or handmaid, so it worketh for it, as
 2. *Branch.* a handmaid for her mistress, and without it, comforts are but as fire painted upon a wall, which neither giveth heat nor light. See *Heb.* 4. 2. Wherefore set faith a work in Prayer, especially, *If any man lack wisdom, let him ask it in faith*, saith St. James, chap. 1. vers. 5. So, if any man lack comforts, let him ask them in faith, and so set faith a work: where note, that faith must have a promise to work upon; and therefore give me leave to set down a few, and 1. That famous promise in *Hos.* 3. 14. *I will speak comfortably to her*; or, as the *Hebrew* hath it, in the heart of her; and that in *Iohn* 14. 18. *I will not leave you comfortless, I will come to you*: and especially that most sweet one

one in Isa. 66. 13, 14. *As one whom his mother comforteth, so will I comfort you, and you shall be comforted in Jerusalem; and when you see this, your heart shall rejoyce, and your bones shall flourish like an herb.* O honey-sweet promises! the comforts of a mother wherewith she comforteth her childe, taking it up in her lap, and kissing it, are great, and so shall my comforts be wherewith I will solace you, when I shall take you up into mine arms, and dandle you upon my knees, saith the Lord. Again, in *Jerusalem*, where Gods people do so desire to be, that is, both in the mystical, and alio in the celestial will I comfort you; nay, he doth even mount up from comfort to joy, from joy to flourishing, to make this precious promise the more glorious, shining and amiable, like an orient pearl in the eyes of his people; and therefore lay hold on it by faith, and let faith awork upon it, for the improvement of it, towards the gaining of those sweetest comforts and joyes of salvation, which come from the Authour of salvation; as thus, Lord Jesus, are not these words come forth out of thy blessed mouth? and wilt not thou be as good as thy word, thy self being the Fathers everlasting word? O sweet word, make good thy word, and O blessed truth, ratifie thy truth; let honey drop out of the rock, to wit, thy self, to satisfie my thirsting soul, according to *Psal. 81. 16.* and comfort me with the comforts of thy salvation,

O God of my salvation: *Lord, I believe, help mine unbelief*, Mark 9. 24.

3. *Ask with much importunity and fervency of Spirit*, even as that importunate widow importun'd that unrighteous judge, to be avenged, *Luke 18. 3.* So do you importune the most righteous God to be comforted; for comfort doth not come so easily as some imagine; Some have laboured after it a whole year, some longer. And I for my part do finde it a very hard thing to get it in Prayer, when Christ doth not answer a word, a long time to my Prayer; according to that in *Mat. 15. 23.* So that we must be at him again and again, like the woman of *Canaan* in the same prayer; and at other times too, saying, as *the Lord help me*, so Lord comfort me, Lord refresh me, for hast thou not made such a promise to me? Here also mind the fore-mentioned promises, *Hos. 2. 14. Ioh. 14. 18.* I have read of one *George Sprat*, Notary in *Aymouth* in *Scotland*, put to death for a great offence, that having first confessed his fault, he said, But Lord, thou hast left me this comfort in thy word, that thou hast said, *Come unto me all ye that labour, and are heavy laden, and I will give you rest*, *Mat. 11. 28.* Lord, I am weary, I am heavy laden with my sins, which are innumerable; I am ready to sink, Lord, even into hell, without thou in thy mercy put out thy hand, and deliver me; Lord, thou hast

hast promised by thine own word that thou wilt refresh the weary soul, and with that, thrust out one of his hands, and reaching as high as he could with a louder voice, and a strained, cried, I challenge thee Lord by that word and by that promise which thou hast made, that thou perform and make it good to me, who call for ease and mercy at thy hands; thus he, and as he, so let us with a loud and strained voice in Prayer, and with hands and eyes lifted up to Christ in Heaven, cry and say to the like effect, Lord, I am comfortless; and thou hast said, *I will not leave you comfortless, I will come to you, and I will comfort you as one whom his mother comforts;* and I will ease you. O ease me now Lord Jesus, for I am weary and heavy laden, and comfort me as one whom his mother comforteth, here be extraordinarily earnest; for the effectual fervent Prayer of a righteous man availeth much with God, Jam. 5. 16.

2. I come to the manner, And

2. Sorts of Instruct.
for the manner.

1. *Aperite.* 2. *Accipite;* That is,

1. *You must open your hearts;* as a man that tasteth openeth his mouth to take the thing which he tasteth. We have 1. *Open.*
a notable place for this, Psal. 24.

7. *Lift up your heads, O ye gates, and be ye lifted up,*

up, or rather, as some translate the * Original, Open and stand open; Yea, everlasting doors, namely, of mens hearts and souls,

and the King of glory; * *Irenaeus l. 4. c. 60* Namely, * Christ, the
Rabbi Samuel. Messias shall come in. Be-

Marrochianus de adventu Mes. c. 10. loved, our hearts are naturally even shut against Christ; like that silly

flower in the Indies, which closeth it self against the rising of the Sun: but they must not be so still; if into them the Lord Christ his comforts shall distill; and therefore let me

here bespeak your hearts, as *David* did; Stand open ye everlasting doores,

Athan. de Incarn. stand open; for how else can the King of glory come in? and how shall his com-

forts which flow from him flow in.

Object. If you object and say, we cannot open, our hearts are so fast shut. I *Answ.* Then pray to the

Answ. Lord, that like the heart of *Lydia*, they may be opened; yea, broken open by the Lord; for else, how can ye taste the sweet comforts of the Lord, when they are shut up against the Lord.

2. *Accipite*, That is, Take, Beloved, you must not

not be like *Rachel*, which refused to be comforted, *Mat. 2. 18.* I have met with such many times, who when I laboured to my utmost to fasten comfort upon them, would not be comforted, though all their objections were resolved & answered. But be not you such, for if you will not take meet which is good and sweet, when it is offered, how can you taste it, and say, O how sweet it is: So, if you refuse the comforts of Christ when tendered to you, how can you taste them, and say with the Spouse, *His fruit was sweet to my taste.* Take therefore Christs sweetest comforts, when proffered by us by him, and take them down into your very hearts; for when Christ speaketh comfortably to you, he speaketh to your very hearts, *Hos. 2. 14.* as out of the Original I have formerly noted, that is, Let your hearts apply, and take the comfort offered to them; As thus, I have

* read of a certain Germane Matron, that after she had been much and

* *Laurent. contr. Versper. p. 63.*

long troubled in her mind with thoughts of despair, insomuch, as that one time she had precipitated her self from high clefts into the sea to drown her self, but was taken up again, full of water, and miraculously preserved: at last she heard her Husband read the 57. chapter of *Isaiah*, and that when he had ended, she made this application to her self thus; Loe, what a promise

Q

mise

mise is here made to contrite and humbled souls? *For thus saith the high and lofty one, that inhabiteth eternity, whose name is holy; I dwell in the high and holy place with him also, who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones,* Isa. 57. 15. And have not I such a contrite heart, and may not I believe that haply he will revive mine also? and that he will not retain his anger for ever, and so was comforted, and so died comfortably at last, *An.* 1595. As she, so do you apply this or the like promise; so in like manner take down and receive any comfort that cometh from the Lord to be comforted in the Lord.

But here some certain Cases will, or may be proposed; which therefore must be resolved; to wit, these three,

The first Case is. But what if after all this we cannot be sensibly comforted; and what shall we do in such a Case.

To this I Answer in five Suppositions, and so many Suggestions, or rather more.

1. It may be some of you are full already of other meat; or if ill humors, which you love better then the comforts of Christ; I mean full of all unrighteousness,
1. *Ans.* or *Sup.* or *Sug.*

ness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, as the *Gentiles* were, *Rom. 1. 29.* And if so, no wonder that Christs sweetest comforts proffered to you will not down with you; for doth not *the full stomach despise the honeycomb*, *Prov. 27. 7.* So that the course which you must take is this, you must even go and take a purge to purge out all such ill humours; my meaning is, you must go to Christ, who is both a Physician, *Mat. 9. 12.* and Physick too; for he is that medicinal *Rose of Sharon*, *Cant. 2. 1.* which like other roses hath a purging vertue, *Heb. 1. 3.* To him I say you must go, and cry, and say as *David*, *Psal. 51. 7.* *Purge me with hyssop*, meaning Christs blood. So Lord Jesus Christ, sweet Rose of Sharon; purge me too with thy precious blood, and purge out my corruption. *The Rose of Sharon, p. 92.*

Of this I have written much already in my Treatise called *the Rose of Sharon*, wherein I resolve 25. Cases, in which a poor sin-sick soul is to go to Christ, to be cured and purged by Christ, unto which I refer the Reader.

2. It may be that some of you were never brought so low yet as those ought to be for Christ, who will be comforted by Christ; For God comforts those that are cast down, *2 Cor. 7. 6.*

and *Blessed are they that mourn*, for they shall be comforted, saith Christ, *Mat. 5. 4.* and *They that sow in tears*, shall reap in joy, *Psal. 126. 5.* and *The Spirit of the Lord is upon me, because the Lord anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, and to comfort all that mourn*, *Isa. 61. 1, 2.* which caused a holy man to say in

* *Aug. in Psal. 59.* one of his * *Sermons*; He *Greenham of Pep.* which heareth, if he be not terrified, if he be not troubled, is not to be comforted.

And farther, never any of Gods children were comforted throughly, but they were first humbled for their sins. Now if it be so, that some of you were either never troubled and brought to mourn at all, or not enough, but slightly onely; they must mourn first, and mourn much too; as he that soweth sowes his seed with a full hand, not sparingly, and be troubled much, because they have sinned much; like *Peter and Mary Magdalen*, *Luk. 7. 37.* and *22. 63.* and they shall be comforted, according to that fore-alledged passage, *Psal. 126. 5.* *They that sow in tears shall reap in joy.*

* *Philo auctor publicar. Antiquit.*

* *Philo* reporteth, that when *David* and *Jonathan* made a Covenant, they confirmed it with tears, which they gathered into a vessel, and put under ground like seed, which if

if true, notably illustrates this sweet saying of that sweet Singer of Israel of tears like seed sown, and put under ground, and of reaping in joy; *God-gathering our tears into his bottle*, *Psalm* 56. 8. and causing us in due time to reap in joy; where let me give you this advice withall to carry with you; as namely, that if you cannot mourn so much as you would at once, and for the present, that you will weep often, or at least sigh much and often, if you cannot weep as those, *Ezech.* 9. 4. and according to *Rom.* 8. 26. for then when all those sighs and tears so often fetcht and dropt come together, they will fill a bottle; like *Dauids* Gods, both in these fore-alleged places; and then comfort will come and fill your hearts. It is written of * *Augustus*, that sitting between * *Sabellius* l. 7. c. 4. one *Horatius* and *Terentius*; the one alwayes sighing, and the other as it were weeping with his eyes; and being asked what he did, he answered, I sit between sighs and tears. And so I would counsel a Christian to weep and to sigh so much, and so often, especially if he be comfortless, as that if one should ask him how he doth, he may be able to say so too; I sit or live between and among sighs and tears, that he may be comforted; *For blessed are they that mourn* (namely, so much and so often) *for they shall be comforted*, *Mat.* 5. 4.

3. It may be that some of you which should not be low, are too low, and want

3. *Answer.* that exaltation, and height of spirit which Christ and his Comforts call for, as you may see, *Revel. 12, 1.* how the woman clothed, and so comfortably warmed with the Sun, that is, Christ, had the Moon, that is, sublunary things under her feet; so that if you want this Exaltation, you must labour after it, to be put into a Paradise of Comfort by it. Beloved, there is a certain Compass of goodness, which every Creature keeps in: The world is divided among them, and every sort of Creatures hath its latitude, which is bounded by its particular form and disposition; the Fishes keep below in waters, the Beasts inherit the Earth; they go no higher, they minde no honours, or riches: These are the Flowers of that *Eden*, which mankind hath in possession, and these are the highest things of a natural man: but Heaven, Gospel, Christ, and his Comforts are the portion of the Spiritual man, and of a soul made gracious; so that a man must be elevated above himself to live by, or in these things: in a word, Elevation must go before Elevation; that is, mans Elevation before his Joy, which also is *an* elevation, a *kind* as I shewed formerly. *Lift up then your heads, O ye gates;* I say once more as formerly *and b. lifted up* (as your English Translation hath it) *ye everlasting doors, that the King*
of

of Glory may come in, Psal. 24. 7. If so be you have been so low formerly; for then cometh with that King of Glory, joy unspeakable and full of glory, *1 Pet. 1. 8.* Nay, my Brethren, I would even have you to array your selves, like that mystical woman, *Rev. 12. 1.* with that everlasting Sun of glory, despising all the grandeur, pomp, and glory of this whole world, that in the joy of his salvation you may glory. Up therefore, and put on Christ; up, and live above with Christ; for then it will not be long, before you will be able to sun your selves in the sweet Comforts of Christ.

4. It may be you want that vehement thirst after Christ, which those must have, which fain would have those Comforts of Christ. Some faint and weak desires you may have, and have had, but they will bring no satisfaction to you, till Christ and his Comforts be most ardently thirsted after by you: for such as are athirst, are invited to the waters of Life, and so consequently may onely expect to live a comfortable life. *Let him that is athirst, come. And whosoever will, let him take of the water of life freely, Revel. 22. 17.* O dear Christians, be like *David* therefore, and thirst after Christ and his Comforts, as he did, *Psal. 63. 1. My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is.* Nay, like Christ Jesus himself,

who when he hanged upon the Cross, cryed out, and said, *I am athirst*, being athirst after our souls, and souls salvation, having swallowed up death in a victorylike a Serpent; and so being like an Hart, who is so athirst after Rivers of waters, when he hath swallowed up Serpents, so be you athirst after Christ, and the joy of his salvation, for your souls satisfaction: And that you may be so athirst, you must become, and be sensible of being in a condition wherein no water is; that is, no water of Comfort, no water of Life, like *David* once, when he said, as but now ye have heard, *My flesh longeth for thee, in a dry and thirsty land, where no water is*; for want of drink; and a sence of that want causeth thirst.

5. It may be the time of figs is not yet come,

5. Answer, or
supposition, and
suggestion.

Mark 11.13. I mean the time of Comfort; so as that it may be said in such a case, *The vision is yet for an appointed time*, *Hab.*

2.3. And if so, you must wait, as it followeth in the same place; but, *At the end it shall speak, and not lie, though it tarry; because it will surely come, it will not tarry.* And *Isa.* 64.4. *For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Wait therefore on the Lord, be of good courage,*

rage, and he shall strengthen thine heart: wait, I say, on the Lord, Psal. 27. 14. See also Isa. 25. 9. And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him.

6. And in the mean time, till sensible Comfort cometh, *Glory in the Lord*, for that also is a degree of Comfort, as you have formerly heard, according to Psal. 64. 10. I have * read of two Virgins, burnt at *Bamberg* that great City, for the Protestant Religion; that they had Garlands of Straw put upon their heads,

6. Answer. *Suggestion.*

* *Melancthon and Mr. Fox report it in An. 1551.*

wherein they gloried, saying one to another, Christ wore for us a Crown of Thorns, and why should not we wear for him a Crown of Straw? As they did glory in those Gowns of Straw, so let us glory in the Lord Christ himself, who for us, as well as them, did wear a Crown of Thorns, that we for him, and from him in due time might wear a Crown of Glory, himself being to us a Diadem of Glory; as it is written, *In that day, mark, that day, when the Lords time, and our time is come, shall the Lord of Hosts be for a Crown of Glory, and for a Diadem of Beauty unto the residue of his people, Isa. 28. 5.* In this, my Brethren, let us glory, according to that fore-mentioned, and most famous Scripture,
Psal.

Psal. 64. 10. All the upright in heart shall glory; Or, as the Original will bear it, shall praise, as I told you formerly: that is, shall praise their condition; I adde now, and shall praise the Lord, as it is written, *Isa. 12. 1, 2, 3.* And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. (which also may be said of Comfort before now received) Behold, God is my salvation, I will trust, and not be afraid, for the Lord Jehovah is my strength, and my song, (what a glorying is this) he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation, (which is, or may be referred to sensible Comfort, and joy to come, when the Lords time is come) where take this

A Corollary. with you by the way as a Corollary, that when in such a glorying manner you praise God; you must be sure to have pure lips, and clean mouths, therewith to shew forth his praises; for else God will not look upon your praising of him, as a glorying in him, and a gloryfying of him, according to his mind declared, *1 Cor. 1. 31.*

* *Lorinus in Psal.* The very * Lacedemonians being Heathens, would not receive a good saying, that came from the mouth of a wicked man; but they would have a good man first to say the same with his mouth, before
it

it would pass; and is there any sence or reason, that God should receive our praises that come from filthy mouths? No, no; and therefore to make your praising of him pass, you must get, I will not say an honest man to say his praises for you, after the Lacedemonion fashion, but get pure lips, and other mouths, then some of us have formerly had, when both praises and corrupt communications came forth out of their mouths; that is, you must get your lips washed in Christs blood, and not suffer any corrupt speech to proceed out of your mouths; neither filthy, nor foolish talking, nor jesting, which is not convenient, *Ephes. 4. 29.* and *chap. 5. 4.* I am a little the larger upon this, because I would have you by, and in this degree of Comfort, which I call glorying and praising to live comfortably, when you cannot be comforted sensibly, and so I hope you will easily pardon my prolixity

2. *The second Case to be resolved,*

is,

2. *Case.*

Whether a Reprobate, and one that is not truly espoused to Christ, may not also taste much comfort, and a great deal of sweetness in his profession.

To this I answer affirmatively, being warrant-
ed thereof by these following Scriptures, *Luke 8. 13.* *They on the rock, are they which when they hear, receive the word with joy; and these have no root, which for a time believe, and in a time of temptation*

temptation fall away. And of that lascivious King *Herod* it is said, that he heard the Baptist gladly, *Mark 6.20.* And, *It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted of the good word of God, and the powers of the world to come: If they fall away, to renew them again to repentance,* saith the Apostle, *Heb. 6.4,5,6.* which hath caused some Divines to let fall such dreadful passages as these: Nothing can hinder, saith a famous and most

learned * Writer, why even
 * *Gabriel Biel,* such as have no charity, nor
Lect. 86. mihi grace, may yet taste of sensible
fol. 106. sweetness, and that unto tears,

(for they may weep for joy) as
 is to be seen in some sinners, by the word of
 God made contrite unto tears, who yet neither
 do, nor will recede from some certain sins; thus
 he: and divers reasons he gives for it; and one
 of his reasons is, That this sometimes comes
 from the Devil, who thereby seeks to keep such
 from good works, that they may finally trust to
 this sweetness, and despair when he withdraw-
 eth it. The like is written by an

* *Johan. Can-* * other: There are some Infidels and Aliens that are wicked
cellar de Myst. Seavants, which the heavenly
Theolog. pract. Father feedeth and saturates
 with his fatness, and with his honey out of the
 Rock;

Rock, even as some great Princes will send sometimes some dainty Dishes from their own Tables, to some Prisoners condemned to death; and that to increase their damnation, for the most ungrateful abuse of his gift, and for a transitory reward of their labours and services, such as they are, which they have done for him, any of them. I confess these sayings are very cutting, startling, and formidable; but some had need of such corrosives: and therefore I do mention them, and that no man may deceive himself by such tastes, resting therein.

3. *The third Case, how you may then discern true and sound Comforts from false.* 3. *Case.*

To this I answer by these three *Answered by*
signes. *three signes.*

1. *True and sound Comforts are hardly gotten, and with much difficulty, and by the use of all manner of means, as praying, reading, fasting, conference, seeking here, and seeking there, as you may see, Cant. 3. 1.* 1. *Signe.*
2. 3. *what pains Christs blessed Spouse there took upon her bed, and when she was up by night, by day, at home, and abroad, before she could find him whom her soul loved, and before she could get any Comfort by him; so that it is commonly long first, before true Comfort cometh; whereas that which is unsound, and not of the right stamp, cometh lightly and suddenly,*
as

as you may see, *Luke 8.13.* So that one may say to such an one, as *Isaac* once to his Son *Jacob*, speaking of his Venison, *How is it that thou hast found it so quickly, Gen.27.20.*

* *Rob. Bolton*
in his *Direct.*
for right com-
fort, p.316.

* One writes of a certain man, who told a Minister, how riding he was on a sudden light-some; whereupon the Minister told him, that God was constant in his love; and so the Patient was healed presently. But it fell out shortly after, that he fell again to his former wicked courses; which what a deceit it was, you may conceive: Thus he.

2. *True and solid Comfort cometh after much trouble, and may be known from false*

2. *Sign.* Comfort, by heaviness and brokenness of heart: For, for such *Christ* is ordained and sent, to bind up the broken-hearted, and to appoint unto them that mourn in *Sion*, the garment of praise for the spirit of heaviness, *Is.61.3.* I chuse this place, rather then such places as make mention of mourning onely, because it doth more fully set forth the difference between true Comfort and false; for Hypocrites may mourn too, as you have heard, when their hearts are not broken all the while; therefore I put down this brokenness of heart: and the meaning of it is this; Such as are truly Comforted, have not onely mourned before they were

were Comforted, but were so exceedingly troubled and grieved, as that their hearts were as it were broken, as some mens hearts sometimes are, when they are extraordinarily grieved: and this great heaviness and brokenness of heart may be known again by this; when a Vessel is broken in pieces, you know it will hold no liquour, but let it all out; answerably whereunto when the heart is broken, it can no longer hold the bad liquour of sin, but sin will out, all out, and none will be left there to reign, though some unallowed dregs may remain. We have a notable place for this, *2 Cor. 7. 10.* *For godly sorrow* (which runs parallel with this brokenness of heart) *worketh repentance unto salvation, not to be repented of;* and this repentance unto salvation we know will cast out, and away every abomination, *Ezek. 18. 30, 31.* but now false Comfort cometh either without any sorrow, or but with a little grief; and when all is done leaves one sin or other, which like an other *Herodias*, *Mark 6. 17.* is not left, nor repented of; and commonly that sin left, is either lust, or envy, or rash anger, or covetousness, or vain-glory, or stately hypocrisie, which how far it carrieth a man, I tremble to think upon; see *Luke 18. 11, 12.* So as that thereby you may know any of you, if it be your case, that though such a time ye felt much Comfort, and wept much before that, yet ye were never truly comforted,

nor

nor will be, though ye weep never so much till you leave your abominable pride, your extreme worldliness, your lasciviousness, your wantonness, your passionate fits, your vain, your foolish, your filthy talking, and bridle your unruly tongues: I must not daub, as those which minister comfort unwarrantably unto unworthy persons; and therefore I rip up these fits, and I pray God to open peoples eyes, that they may see and be convinced of them, and of the unsoundness of all their pretended comforts.

3. *True comfort is accompanied, and followed with and by an holy walking, Acts*

3. *Sign.* 9. 37. *Then had the Churches rest throughout all Judea, and Galilee,*

and Samaria, and were edified, and walked in the fear of the Lord, and in the comfort of the Holy Ghost; Mark; comfort and a holy walking go together, hand in hand, whereas unsound comfort maketh loose livers and careless walkers; for commonly those whose comforts were not sound and saving, but flashes onely, will omit and neglect either daily meditating, so much required, Jos. 1. 8. or self-examining, Lam. 3. 40. or catechizing of children and servants, Gen. 18. 19. Deut. 6. 7. or forgiving and forgetting of wrongs, Mat. 18. 35. or private Fastings, Esth. 4. 16. or wrestling with God in prayer, Gen. 32. 24. contenting themselves with a cold, formal, repetitional, heartless kind of saying their prayers in

in private ; nay, neglecting the said Duty oftentimes altogether, either apart, or with their Families, as not fearing at all that dreadful curse, Jer. 10. 25. *Pour out thy fury upon the families that call not upon thy Name.*

You will say, These are but ordinary things.

Objection.

I Answer, So they are ; but they are ordinarily slighted and neglected ; and therefore they are so mentioned.

Answer.

2. *I advance now to Incentives,*
And

2 *Incentiv.*

1. *Consider, that if you will follow these Instructives, you will hereafter live as it were in a new Canaan upon earth.*

2. *That you will live in the heavenly Canaan above in heaven hereafter for ever that will follow.*

1. *You will live as it were in a new Canaan upon earth ;* 1. *Incentive with that is, in a condition, its parts.*
wherein,

1. *You will feed on milk and honey, for what else are Christs sweetest comforts but milk and honey, that will be your meat, even honey which you will suck out of the rock like Israel, Dent. 32. 13. I mean those most comfortable words, which like milk flow, and like honey drop from his sweetest mouth, in Scripture*
R phrase,

phrase, *Psal.* 19. 20. and *1 Pet.* 2. 1. and which will refresh your souls with unutterable delights; according to that fore-mentioned most famous Scripture, *Psal.* 94. 19. *Thy comforts delight my soul*; So that of this new *Canaan*, and sweetest condition, may be truly said what was said, *Isa.* 7. 22. *And it shall come to pass for the abundance of milk that they shall give, he shall eat butter for butter, and honey shall every one eat that is left in the land*; So it shall come to pass, if you will be brought to that pass which I have shewn; that for the abundance of consolations which this life will yield, every one of you shall eat milk and butter, and honey dropping, yea streaming from Christs sweetest lips in *this new Canaan*, which so floweth and overfloweth with the milk and honey of those ineffable sweetnesses that are in Christ, and come from Christ. O sweet fare which they shall have who the Lord do fear! O how my soul longeth to be in this *new Canaan*! O who will bring me into it? wilt not thou, O God, who also hast promised it? And as for you dear Saints, O do you also long and labour to live in it, and the Lord in mercy bring us all into it, for the sake of him who is the food and fare of it.

2. You will drink every one of you that shall live in this *new Canaan*, new wine, the wine I mean of Christs love, *Cant.* 1. 4. So as that it may be said of you all truly what was said of the
 Apostle

Apostle once scoffingly, when they were full of the Holy Ghost: *These men are full of new wine,* Acts 2. 13. For so is *Christs love shed abroad in our hearts by the Holy Ghost*, when he is shed abroad himself, and poured out upon our hearts, *Rom. 5. 5.* even as sweet as new wine. O sweet love! O lovely wine! O new and pleasant sweetness! O when shall my soul taste it! O when shall she live as she would in this new and sweet condition! and when will you my Brethren live in it! O now, O this very day let it be with you, as it was with the Apostles upon the day of Pentecost! O enter every one of you into that new way of living which I have shewn you this day, that entering into it, you may also enter into that new *Canaan*, which is promised by it, and that being in it, you may taste that new wine which those drink who are in it: yea, may be even full of it, *Amen. So be it.*

3. You will receive in it that hundred fold which Christ hath promised to 3. *Part.* all his followers, which for his sake forsake all, *Mat. 19. 29.* *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundred fold.* And what is that *Centuplum*, hundred-fold? Here let another * holy Divine speak for me; it is, saith that * *Bernar. in Declam.* *holy man, joy springing*

up from the adoption of sons of God. This joy, this hundred-fold is promised to forsakers of all that is near and dear unto them ; and therefore O dear souls, for the sake of this joy, this hundred fold, forsake your all, even all your dearest Relations, if they prove offensive to you ; but especially all your lusts , your pride of life, your life of sense, your sensual delights , your delightful sports, and follow Christ through all the instructives given to you, that Christ with his hundred-fold may follow you , and that in stead of parents left, husbands left, wives left , though it be but for a season, whilst you spend your time in prayer and supplication, and instead of all your beloved sins left, you may meet with that which is an hundred-fold better then parents, and better then husbands and wives , and better then sons and daughters , and sweeter then any of all your sweetest sins. O sinners! who of you should not now desire to live in this *Canaan* , wherein you can never want either houses , or lands , or livings, or friends, or relations, or pleasures, because of this hundred-fold ; for if any time you lose any thing, being in this blessed *Canaan* , this hundred-fold wil make up all your losses, weeten all your crosses, supply all your wants , & satisfie all your desires. Desire it therefore , and labour after it , that you may be beatified with it.

4. Christ will embrace you in it ; for that followeth next, the Spouses tasting of Christs pleasant fruit , and her 4. *Part.* begging of his comforts afterward, when she did begin to faint, *ver. 5. Cant. 2. 5.* then *ver. 6.* *his left hand was under my head, and his right hand doth embrace me.* O sweet embraces ! the sweetest that ever were heard of , for here the fairest of *all men* doth hold and hug in the arms of his mercy a poor sinful soul, to notifie the greatness of his love to all men. Again, O height of happiness ! O transcending of sweetness ! for here this devout and blessed soul melts as it were in the arms of Christ, and so cometh by such a liquefaction to taste of his sweetest consolation, being ravished with delight, extatized in the Spirit , spiritualized in the Father of Spirits, angelized in matchless bliss, emparadized in joy unspeakable and full of glory. O be for these embraces, dear Saints, for all the world cannot afford the like , though by *Demas* it was so well liked , as that he would rather embrace it, then be for those embraces, which are so incomparably sweeter and better then it, and all the embraces of it. O Beloved, how sweetly might you all live if you would be ruled and follow these instructives, which will bring you to live in the very arms of Christ,

enjoying the sweetest comforts which come by Christ. To it then my Brethren, to it, and get into this *Canaan*, and into these embraces as soon as you can by your ready obedience, which will bring you so great and so sweet a recompence.

Quest. You will say unto me,
Question. Sir, you tell us of strange things: did ever any live in such a *Canaan*?

I Answer, Yes, those in 1 *Pet.*
Resolved. 1. 8. did; For so saith the Apostle there, *Whom* (Christ) *having not seen ye love, in whom though now you see him not, yet believing ye rejoyce with joy unspeakable and full of glory.* And those *Acts* 2. 46, 47. *Who did eat their meat with gladness and singleness of heart, praising God.* And * *Samponius Algerius* an Italian Martyr writeth thus to his wife out of prison. I shall utter that which none will believe, I have found a nest of honey and a honey-comb in the entrails of a Lyon? who will believe me; what I shall say, or who would think it, in the deep dark dungeon to find a paradise of pleasures, sweet joy, &c. O my joy, Lord Jesus, lead me into that joy, that paradise, that *Canaan*

naa*n*, and this people too, leading me into all those truths which here have been taught, O God of truth! Here I thought that I had ended this matter, but as I was wrestling with God in prayer about this new *Canaan*, it pleased his heavenly Highness to put into my mind that famous place in *Ios.* 5. 12. where it is said that Manna ceased when the children of Israel were entered in the land of *Canaan*, and that they did eat of the fruit of the land of *Canaan* that year, which I apply thus. Beloved, as they entered that *Canaan*, and Manna ceased, which in it self was good, after they were entered, and they did eat of the fruit of that land that year. So do you enter therefore this *new Canaan*, and being entered after this praying and preaching of mine, and having heard so much of others, how they did live in such a *Canaan*; now cease from your former wonted diet, which in it self was not good, and following their example and my teaching eat of the pleasant fruit of this new *Canaan*, Christs comforts; I mean this year, and that henceforth beginning this very day before you sleep. O my soul! do thou enter first, and being entered say to thy God, O my God, give me this fruit of this *new Canaan*, to eat this year and this day, I humbly pray thee; And as for you my Brethren, I hope you will

not stay behind me, but be of the same mind with me, if not, I pray God once more to bring you in that mind, that you may eat of the fruit of this new land, this year and this day, and every day to your dying day. *Amen.*
So be it.

2. *You will live in the heavenly Canaan above hereafter for ever, if you*

2. *Incentive.* will follow these instructions. For is not everlasting life also promised to forsakers? *Mat. 19. 29.*
and,

1. To the righteous, *Mat. 25. 46.* and to such hearers, as being Christs sheep hear his voice; and so consequently his Servants voice in the premised instructives, and follow him, *Iohn 10. 27.* Where take this also with you; that as in the lower *Canaan* here, they that live in it live upon honey, and drink new wine, and rejoyce with joy unspeakable and full of glory. So in the higher and heavenly you will feed on that Manna, which is Christ the bread of heaven, which is transcendently sweeter then honey, and endureth to everlasting life, *Iohn 6. 27.* and imbibe and drink in that sweetest wine of heavenly exhilarations, which is drunk there; according to that mellifluous saying of our blessed Saviour, *Matth. 26. 29.* *I will not henceforth drink of this fruit*
of

of the Vine, until that day when I drink it new with you in my Fathers Kingdome.

Where, by this new Wine we are to understand, not that, which they say Christ drank with his Disciples after his Resurrection, but that * heavenly joy and comfort, which * *Musculus in Loc.* in the Kingdome of Heaven above, Christ; and Angels, and Saints do drink together. O sweet Wine indeed! O Wine of Wines, the sweetest that ever was tasted! Oh, when shall my soul drink of it! O when shall it once be! O souls, what should not a man be willing to do, to do so well, as to drink of this sweetest Wine, which Christ in Heaven drinketh with his Beloved? Beloved, put to it, put to it, for you may, nay, shall drink of it, if you will but now drink in those soul-saving truths, which unto you this time I have proffered, and propined: and you will say, when you shall taste the sweetness of it, sitting down with Christ in his Kingdome, and be merry with him, and drink it with him, as he saith himself, for ever and ever, that it is the sweetest Wine that ever you drank. Well, I cannot yet forget, nor forego those words of Christ, they are so exceeding sweet; For what a drinking? what a sitting? what a feasting

feasting will that be, when the King of Kings shall sit down with his Guests? I mean, his Saints, as with his fellow Kings, and familiar Friends in his Fathers Kingdome, at his Fathers Table, and chear them up, saying, *Eat, O Friends, drink, yea drink abundantly, O Beloved*, Cant. 5.1. Nay, shall drink with them himself, and drink no other but new Wine, which is, you know, the sweetest Wine; I mean, *Such things as never entered into the heart of man*, 1 Cor. 2.9. O be even ravished with this Feast, this Sitting, this Drinking, and labour after it with all your *might*, that in it hereafter may be all your *delight*. As for the joyes which we taste in this life, in the *Canaan* which is here below, they are but an earnest-peny of this glory, but an inchoation of this beatification, but a drop of that Ocean of consolation, whereof we shall take our fill in our Fathers Kingdome to an endless duration.

O eternity! O eternity of hilarity, of jucundity! O jucundity with which no Sicilian dainties, no City delights, no life of love, no love of women, or that which passeth the love of women, can be equalled, or compared: For, think of the goodliest sight that ever could be seen, the most melodious Musick that ever could be heard, the most delicate

delicate Diet that ever could be tasted, the greatest Honour that can be obtained, the best Company that may be enjoyed, and all the Comforts that ever you had in this life, and in comparison of those joyes, that Kingdome, that Sitting down, and Drinking with Christ in it, and that cheering of Christ, and of his Friends, and the sweetness of that new Wine which I spake of, they are but a point, and less then a point, they are but petty joyes, Peacock joyes, the joyes of Prisoners, and poor Pilgrims: For what tongue can expresse! what minde can comprehend those fore-mentioned joyes of Heaven! and what it is to be amongst the Quire of Angels, to be with blessed Spirits, to be with the Father of Spirits, to be with him in his Kingdome, to be with him and with his Son, to drink with both, and to drink this new Wine of unutterable Delights; to be delighted with his sweetest Company, to behold his glorious face, to see that most bright and shining light, and all without any grief, without any shadow of change! O let us all change our minds therefore; and though some of us had no mind at all before now to change their condition, and to remove from their present state, and manner of life, to go to live in
that

that *New Land of Canaan*, which I have here discovered, during their present life, and hereafter in that heavenly *Canaan*, which is called Eternal Life: Yet now be of an other better mind, and mind these two *Canaans*, so as willingly to forego all your dear things, and beloved sins for their sake, and to go to live in the one now, and in the other hereafter for ever.

The Lord who himself changeth not, change your minds, and he make ye a willing people upon this day of his power, that by his mighty power you may be made to remove from your earthly delights and dwelling places, wherein you have hitherto mansioned, living in sin, to, and towards those heavenly mansions which are without sin, and to that lower *Canaan* also, which hath now been discovered to you, as flowing with milk and honey, to dwell in it with the ancient of dayes all your dayes. Having thus prayed, I will try but one stroke more, and so give over: For as a great, old, sturdy Oak is not felled with one blow, but must have many; so man, who is like it, especially if he be of some standing, is not down by and by, but must have divers blowes before he will fall, and fall to his work. Now
this

this last stroke which I intend to give, shall be this Final Conclusion, which I will fetch from that famous

The final Conclusion.

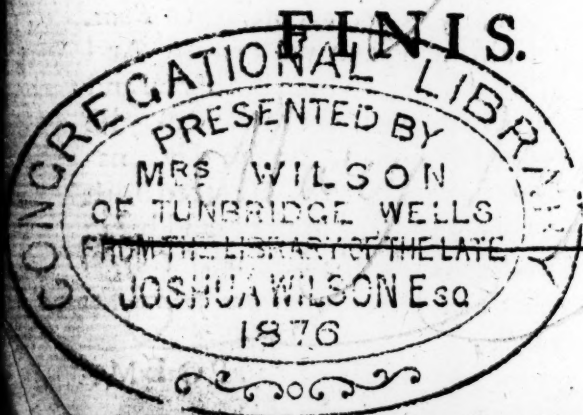
place, *Luke 16. 16. The Law and the Prophets were until John, since that time the Kingdom of God is preached, and every man presseth unto it.* So it was then, and so let it be now. My Brethren, since I preached so much of a new *Canaan*, nay two *Canaans* at once, one to be entred here, and another above in Heaven; let Heaven suffer violence, as it were, among you, and let every man that heareth me, or reads these words, press into it; or to speak a little more fully, according to the matter in hand; Let every one of you now press into both *Canaans* (to joyn both) into the new *Canaan*, which is to be had here below, actually to live in it; and into that above, by hope, according to *Rom. 8. 24.* and I also will joyn with you: And I pray God once more to help both you and me in it, that we may all get in, and may be able to say every one of us, Such a day, naming the day of the Moneth, I entred both the higher *Canaan* and the lower; and being entred, *Sate down under the shadow of Christs sweetest merits and mercy, and his fruit was sweet to my taste.*

POEMA

POEMA FINALE.

Christo Spirituum Deo,
Certò qui videt omnia,
Verbo qui regit omnia,
Sit laus, magnaque Gloria,
Idque in millia secula.

FINIS.



October 9th 1723

Rebecca Young

Her Book Bought
of Daniel Haynes
Augst. Dom 1723

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